



Vergil's *Aeneid*

*Selected Readings
from Books 1, 2, 4, and 6*

by Barbara Weiden Boyd

*Clyde Pharr's Classic, Fully Revised and
Updated for Contemporary Readers*

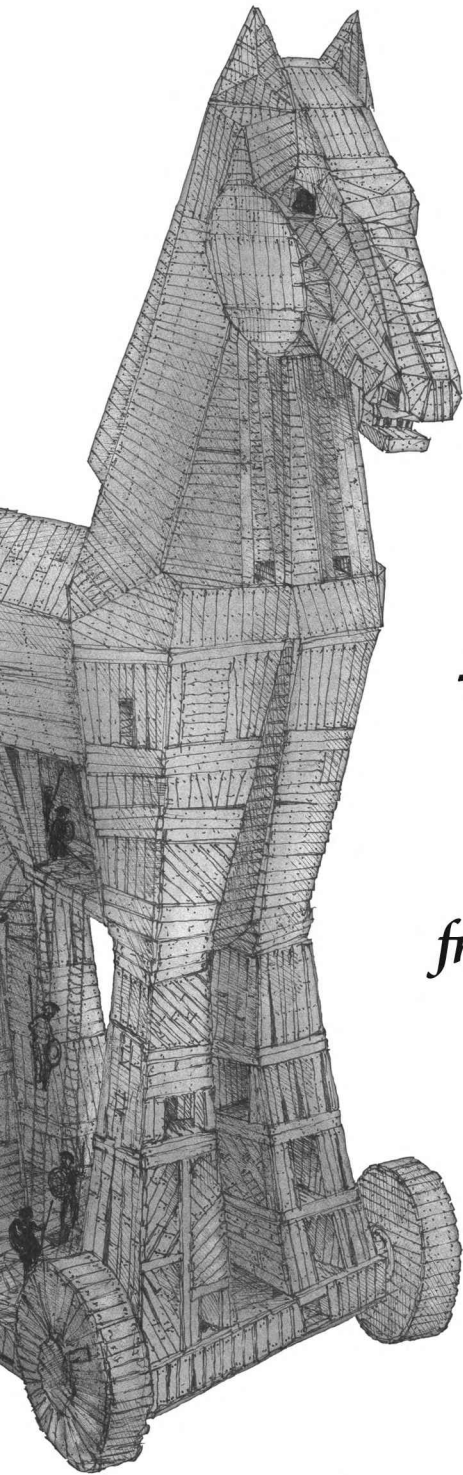
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— PREFACE AND INTRODUCTORY NOTES —

This edition of selections from Books 1, 2, 4, and 6 of Vergil's *Aeneid* is aimed primarily at two audiences: high school students preparing for the Advanced Placement Latin examination; and college students reading selections from the *Aeneid* for the first time in a fourth through sixth semester of college Latin. High school students not preparing for the Advanced Placement examination but prepared to read Vergil should also find this textbook accessible and helpful. The widespread popularity of Clyde Pharr's school edition of the first six books of the *Aeneid* in their entirety (*Vergil's Aeneid Books 1–6* [Lexington, MA: D.C. Heath, 1930; repr. 1964]; now available from Bolchazy-Carducci) in Latin courses at both of these levels has in recent years been qualified at least a little by the implicit definition of Pharr's ideal reader as someone with little need—or taste—for literary subtlety *per se* in the notes. At the same time, its user-friendly layout, with text, vocabulary, and notes neatly arranged on the same page, has made it seem sensible to me to emulate the format and particular virtues of Pharr's edition in the preparation of this revision of the AP selections. I shall indicate more precisely under the separate headings below those features of Pharr's textbook I have adapted for use here, as well as those places where I diverge.

Pharr's text has survived and thrived among several generations of American readers at least in part because, whatever its particular format and technical characteristics, the original editor's devotion to his poet is patent in the book's laborious—and useful—details. I have aimed to emulate this devotion myself, not so much out of a desire to keep the spirit of Pharr alive (although I confess to some residual fondness for the book, remembering as I do my own first acquaintance with it in high school), but because of the gift I have been given in being taught, enabled, and empowered to read, many times over now, Vergil's great poem. I wish for my readers as rewarding an introduction to the *Aeneid* as I myself once experienced.

While it is inevitable that in a book of this sort undetected misprints and occasional opaque comments will survive even the most alert reader's eye, clarity and accuracy remain desirable goals. The preparation of a revised edition gives me the opportunity to extend my thanks to the many readers who have contacted me with their suggestions, observations, and corrections. I offer my gratitude in particular to Katherine Bradley, Margaret Brucia, Darryl Phillips, Ronnie Ancona, Seth Knowles, and Charles Fornara, Jr., *primi inter pares*, for their attentiveness and scholarly *amicitia*. They have helped to make this a better book.

BARBARA WEIDEN BOYD
Bowdoin College

Introduction

I have provided an entirely new Introduction to Vergil and the *Aeneid* to replace Pharr's venerable but dated contribution. Writing with the aim of serving the needs of modern teachers and students, I have drawn on many years of teaching and reading Vergil myself. The focus of this essay is primarily literary, locating Vergil and his work in the intellectual and historical matrices of the late Republic and early Principate. The Introduction's narrative is complemented by a timeline of political and literary events and monumental constructions marking significant occasions in Vergil's lifetime, and by a brief bibliography of recent general works on the period and our poet.

Text

The text used here is that printed in R. A. B. Mynors' 1969 edition of the Oxford Classical Text of Vergil. I have made a few cosmetic alterations to make this text more congenial to the intermediate or AP Latin student: the initial letters of words beginning a new sentence are printed in the upper case; and third-declension accusative plural nouns ending in **-is** are here printed as ending in **-es**.

Orthography

In keeping with contemporary usage (as well as with the format followed by Pharr), I have printed consonantal **u** as **v**. Consonantal **i**, however, remains **i** throughout the text and notes. Thus, the Latin names of the king and queen of the gods appear as **Iuppiter** and **Iuno**.

Vocabulary Lists

An alphabetical list of all vocabulary glossed appears at the end of the text. In determining what vocabulary is to be glossed, I have used Pharr's general Word List as a guide and have not glossed the words on this list. Like Pharr, I have distinguished between glossed and unglossed vocabulary in the text by printing all glossed vocabulary in Roman font, and all unglossed vocabulary in italic.

Macrons

The Latin text in the selections from Books 1, 2, 4, and 6 and relevant running vocabulary lists and notes is printed with macrons to indicate long syllables. Students should nonetheless be encouraged to realize that the Romans did not write with macrons (nor do ancient manuscripts generally feature word division, punctuation, or a distinction between upper- and lower-case letters). They should also be encouraged to practice scansion on a text without macrons. Macrons are also included in the alphabetical vocabulary listing at the end of the book, and so provide to teachers and students alike a point of reference.

Grammatical Appendix

Pharr's grammatical appendix, now available online (www.bolchazy.com/extras/vergilgrammaticalappendix.pdf) remains unchanged, although some readers may find a few of his explanations somewhat dated; other good Latin grammars are available to remedy this situation. The two concluding sections of Pharr's appendix, on the dactylic hexameter and on figures of speech, have been fully revised, and the changes are detailed below.

Dactylic Hexameter

In providing a brief description and discussion of Vergilian hexameter, I have updated Pharr's discussion to make it more accessible to contemporary students and teachers. I have also tried to suggest that Vergilian hexameter is not an "add-on" to the plot, but an essential component in the rich texture of the poetry of the *Aeneid*.

Rhetorical Terms, Figures of Speech, and Metrical Devices

I have included a glossary of the rhetorical terms, figures of speech, and metrical devices mentioned in the notes. In most cases, I have adapted Pharr's original definitions to examples chosen from the selections in this

textbook; some terms, however, are new additions, and a few have been redefined. I have also attempted to suggest that many metrical features of the poem are poetic devices in their own right.

Abbreviations

I have kept abbreviations in the vocabulary and notes to a minimum, and have attempted to avoid any potential for confusion. See p. xxxiii for a full list of signs and abbreviations used in the notes.

In the vocabulary lists, I have usually abbreviated only the second principal part of verbs (first conjugation verbs are indicated by a (1) in place of a full listing of principal parts). The genitive forms of third-declension nouns, when abbreviated, are intended to show students the root of a given word.

Grammatical and Syntactical Terminology

In the teaching of Latin in the schools, a wide variety of terminology for grammatical and syntactical constructions is current. Thus, for example, the subject-accusative + infinitive construction with verbs of knowing, saying, thinking, etc., is more commonly learned in American schools as “indirect discourse” or “indirect statement” (and also, albeit much less frequently, as “*oratio obliqua*”). In choosing to call this construction “indirect statement” in the notes, I am not endorsing a particular method or otherwise attempting to offer a value judgment on the available terminology; rather, I am attempting to represent to the best of my ability, based on many years of college teaching and nine years with the Advanced Placement Latin Test Development Committee, the terminology most likely to be familiar to students reading at this level. The real test of a commentary of this sort is the degree to which it allows students to read Latin independently; I hope that my commentary can make this possible in as unobtrusive a manner as possible.

Teachers and students should also note that I frequently offer two possible interpretations for a given construction (e.g., on 4.202, I comment on the nouns **solum** and **limina**, “take either as obj. of **sacrāverat** (202), like **ignem**, or supply **erant**”). My purpose in offering these alternatives is not to cause confusion, but to suggest to students that their instincts are often right when they are puzzled by the ambiguity of a particular construction. This occasion also offers teachers an opportunity to remind their students that terms such as “abl. of cause” and “dat. of agent” are artificial constructs—no Roman reader would have needed, or understood, these categories.

Interpretive Comments

While I have not engaged in lengthy discussions of the interpretation of a given passage or subsection, I have on occasion permitted myself to comment on features of Vergil's style that repay close examination. I have attempted to make these comments in an "open," that is, suggestive, manner, rather than as "closed" and definitive statements of Vergil's purpose. I hope that these comments will offer to teachers and students the opportunity for rewarding discussion of the complexities of Vergil's poem.

INTRODUCTION

The Life of Vergil

Vergil's literary pre-eminence since antiquity has made not only his work but also his life the subjects of intense study for two millennia. Reliable information about Vergil's life, however, can be gleaned from our ancient sources only with difficulty or not at all. Contemporary (or nearly so) evidence is limited to a few passing references in other writers (e.g., an allusion by the contemporary elegist Propertius, at 2.34.65–66, to the forthcoming *Aeneid*) which tend to tell us something about the work rather than the person. Allusions to Vergil's friendships with Varius Rufus (see Quintilian 10.3.8) and Horace (*Odes* 1.3.6, 1.24.10, and perhaps 4.12.13), for example, do little more than confirm what we would be able to surmise without them, that is, that he was part of a generation of writers who frequented the highest social and intellectual circles. The most reliable tidbit of information is also the most recent to come to light: that is the mention of Vergil among four poets named by the Greek philosopher-poet Philodemus in one of the newly accessible Herculaneum papyri. Vergil's poems themselves contain numerous mentions of historical characters, places, and events, all of which have been used repeatedly by scholars in attempts to reconstruct a biography of Vergil; but their presence in works not of historical data-collecting but of reflective imagination and intertextual richness compromises, to say the least, their reliability as evidence for anything other than Vergil's poetic genius.

Both as a result and perpetuating cause of Vergil's almost overnight inclusion in the Roman school curriculum and speedy ascension to "classic" status in Roman literary tradition, posthumous stories about *Vergilius noster* quickly accumulated and were transmitted, and elaborated upon, through the centuries. The popular historian and celebrity biographer **Suetonius** (c. 70–130 CE) included much of this material in his (now fragmentary) *De poetis*; this in turn provided the basis for the *Vita Donati*, attributed to

the fourth-century Vergilian commentator **Aelius Donatus**. Donatus was the teacher of both **Servius**, the Vergilian commentator whose surviving work is one of our greatest repositories of both valuable fact and wildly unreliable (dis)information about Vergil's world, and **St. Jerome**, who collected and translated sources on ancient chronology. Donatus' *Vita Vergilii* is the source of most of the "facts" we think we know about Vergil's life, from his shy and retiring nature and sexual preferences, to the loss of his family's lands during the confiscations after Philippi in 41 BCE, the effect of his recitation of *Aeneid* 6 on Marcellus' mother Octavia, and his deathbed wish that the not-yet-perfect *Aeneid* be burned. In fact, these anecdotes and others are far more likely to be based on (mis)readings of Vergil's works than on any historical reality, and bear witness to the velocity with which Vergil became a secular "saint" long before his "Christianization" in late antiquity and the early middle ages.

What we are left with, then, is little more than a skeleton of fact—itself not provable by any scientific means, but agreed upon by most scholars as offering a reliable framework upon which to hang Vergil's work and experience. He was born on October 15, 70 BCE, in or near Mantua (modern Mantova) in what was then Cisalpine Gaul. He traveled through the northern Italian cities of Cremona and Milan before coming to Rome; he spent time in and around the Bay of Naples as well. He died on September 21, 19 BCE, at Brundisium, and was buried in Naples.

The Works of Vergil

Three separate poems or collections of poems are ascribed to Vergil, all composed in dactylic hexameter: the *Eclogues*, a collection of ten primarily bucolic poems; the *Georgics*, a didactic poem in four books; and the *Aeneid*, an epic poem in twelve books. A fourth collection, the so-called *Appendix Vergiliana*, consisting of a wide variety of poems, has been ascribed to Vergil since antiquity, but most scholars now agree that the works in this compendium are by and large the efforts of Vergilian imitators, rather than authentic juvenilia from the poet's hand. Ranging from epigrams and Catullan-style short lyrics to the mock-epic epyllia (the term "epyllion," meaning "little epic," is a modern convenience, not an ancient category) *Culex* and *Moretum*, the poems in the *Appendix* open a window onto the poetic aspirations of numerous now-anonymous poets working in Vergil's shadow; they also serve as ample evidence of the degree to which the works of Vergil, especially but not exclusively the *Aeneid*, served as a central component in the "core curriculum" offered to elite youth in the

centuries following Vergil's death. Like the Vergilian anecdotes transmitted by Suetonius and Donatus, these poems are evidence not so much of Vergil's career as of the power of the myth of Vergil.

The *Eclogues*, on the other hand, provide valuable insight into the formative influences shaping the young Vergil's literary aspirations. Attributed to the years immediately following the redistribution of land following the battle of Philippi—an event for which the *Eclogues* are in fact major “evidence” (see above)—these poems bear powerful witness to the political and social turbulence of the late 40s and early 30s BCE. Their formal model is the collection of *Idyls* by **Theocritus**, one of the great Alexandrian court poets of the third century BCE. Together with **Callimachus** and **Apollonius** (see below), Theocritus articulated a new attitude towards poetry as a mode of communication: unlike the writers of earlier centuries, these men composed in a self-consciously literary, and literate, fashion for a self-consciously literary, and literate, audience. Their readers were by and large elite men, with both the education and the leisure time to enjoy learned texts. It is certainly possible that some at least of this poetry could be performed as well as read—certainly some of the *Idyls*, as well as e.g. Callimachus' *Hymns*, lend themselves to performance. Nonetheless, enjoyment of this kind of poetry was clearly, and intentionally, most accessible to those who could recognize and be entertained by learned allusion: Apollonius' clever deployment of a Homeric *hapax legomenon* in a novel context, or Theocritus' “prequel” to the Homeric Cyclops in his romantic portrayal of Polyphemus. The *Eclogues* too appeal to the reader first and foremost—especially the reader already familiar with the Hellenistic poets, as well as the work of the “new” poets in Rome, like Catullus, Cinna, Varro Atacinus, and Calvus. Aside from Theocritus himself, however, the single greatest influence upon the shape taken by the *Eclogues* is likely to have been exerted by **Gaius Cornelius Gallus**, a contemporary of Vergil whose elegiac *Amores* (and perhaps other works) are known to us not directly (a bare ten lines survive), but through Vergil himself, who makes a fictionalized Gallus the central character in *Eclogue* 10 and whose learning and elegant style are likely to be reflected in the so-called Aristaeus epyllion of *Georgics* 4 (see below).

The dominant themes of the *Eclogues* combine escapist fantasy and nostalgia on the one hand with realistic Italian landscape on the other. Many scholars—this one included—have been tempted to see in the *Eclogues* a desperate, even self-delusive, attempt to replace the harsh realities of the 30s BCE with a better, simpler, and more promising picture of Italy and its

inhabitants. *Eclogue* 4 in particular has attracted attention because of its self-fulfilling prophecy of the Golden Age renewed; like the contemporaneous *Epode* 16 of Horace, this *Eclogue* locates at an impossible distance the very escape from the here and now that it imagines. Some readers have found Vergil's love for Italy to be the dominant thematic key to the *Eclogues*, while others have argued that this love itself is compromised by the harsh reality that occasionally intrudes. Whatever the prevailing interpretation of the *Eclogues*, however, one thing remains clear: though these may well be the first formally published work of a young poet (Vergil was 35 in 35 BCE), they reveal a writer already at the top of his form, capable of a delicacy and vividness of expression and a sensitivity to language and rhythm rarely matched in his day—or any other.

To the modern reader, the *Georgics* may well seem an odd second project—a versified handbook of agricultural lore and advice seems hardly the best means to assert one's claim to major literary status. The tradition of didactic poetry is indeed one which has not translated well into the twentieth- and twenty-first century literary vernacular; for us, didacticism is the stuff of tedious textbooks, while the intimate expression of the self we associate with poetry presumes a density of an entirely different sort. For us, the language of poetry and the language of instruction rarely intersect; mnemonic doggerel (e.g., “Thirty days hath September, ...”; “After *si, nisi, num,* and *ne,* ...”) is the only modern approximation, that is, it is no equivalent at all. The ancient world, however, provides a very different context for didactic poetry: second only to the Homeric poems in both temporal roots and cultural impact are the compositions of **Hesiod** (fl. 700 BCE), in particular, the *Works and Days*, combining farming advice, seasonal and meteorological lore, and popular morality in a hexameter poem that challenges the boundaries of genre even as it invents didactic. Hesiod's work, and in particular the richness of his didactic voice, were rediscovered in the Hellenistic era, when the scholarly revolution enabled poets to combine the inspiration of the Muses with their own abstruse researches. The impact of Hesiod is visible everywhere in Hellenistic poetry; only the most obvious index of this is the didactic fashion that gave us everything from the *Phaenomena* of **Aratus** (c. 315–240 BCE), a hexameter poem on the constellations and heavens, to the appropriation of the teacher's role by **Nicander** (fl. 130 BCE). His extant poems the *Theriaca* (on poisonous insects and snakes, and remedies for their toxins) and the *Alexipharmaca* (on antidotes found in nature to various toxins) suggest simply by their titles the extremes to which this tradition was prone. We know, furthermore, of many other

no-longer-extant poems that trod similar ground, collecting arcane lore of one sort or another; and scholars have now amply demonstrated the role played by all of these influences in Vergil's poetic instruction.

Vergil looks to a native form of didacticism in shaping his didactic voice in the *Georgics*, too. Prose handbooks of agricultural instruction, written primarily for those elite readers who would eventually end up managing vast estates of their own, synthesized centuries of agricultural knowledge and tradition, covering everything from the proper clothing for slaves to the limits of intra-species grafting. Two of these handbooks survive, in whole or in part: **Cato the Elder's** *De agri cultura* (usually dated to 160 BCE) and **Varro's** *De re rustica* (usually dated to 37 BCE). Especially the latter of these, written in Vergil's own lifetime, exerted a great influence on Vergil; scholars have drawn increasing attention in recent years to the way in which Vergil transforms technical prose into Vergilian hexameters.

What is Vergil's own gift, however, is the ability he demonstrates in the *Georgics* (probably completed in 29 BCE) to transform even the most mundane details of a farmer's life into a powerful poetic lesson about the nature of life, especially human life, itself. The hierarchical organization of the poem, with its four books treating crops and vines, trees and shrubs, domestic animals, and bees, respectively, has long been understood to represent the gradual and continuing process by which man brings order to nature, and in the process creates a place for himself within it. Does the *Georgics* present us with a depiction of human interaction with the natural world as a happy cooperation enabled in the first place by the arts of civilization, or as a constant struggle for survival in a hostile universe? This is the fundamental question that has been asked by the poem's readers over the centuries; and this question is further complicated when we look at the world in which Vergil wrote this poem, a world marked by both the supreme accomplishments of human civilization and the chaos of war.

Similar concerns preoccupy both Vergil and his readers when we turn to the *Aeneid*. In undertaking an epic, Vergil appropriates not only the style and subject matter of the genre established by Homer but also its concern with empire and its symbols. The story Vergil tells—of how Aeneas, escaped from Troy, struggles to bring his people and traditions from Troy to a new home in Italy and there to create a new life for himself and them among the native (at least relatively speaking) peoples of Italy—deals with themes of both national and individual identity, of both personal responsibility and fate, of both the power of desire and the destructiveness of passion. I shall describe more fully below some of the central features

of the poem as well as the many literary traditions that informed its creation; here I note simply that there is some evidence to suggest that, having begun the *Aeneid* in 29 BCE, Vergil died ten years later with it not quite complete. The numerous half-lines found throughout the poem (but not found in the *Eclogues* and *Georgics*) are the most frequently cited indication of the poem's incompleteness; it may be noted, therefore, that at least some of these incomplete hexameters occur at moments of high intensity in the poem, and they can therefore at least be argued to serve the poet's intention in their current state. More subtle indications of the lack of final authorial revision have been detected in studies focusing closely on the technicalities of Vergil's diction and meter. For the purposes of this discussion and throughout my notes, however, I shall speak of the *Aeneid* as a complete poem, bearing ample evidence of its maker's careful fashioning. Perhaps most important from a practical point of view, furthermore, I shall use the poem's allegedly unfinished state only as a last resort to explain away difficulties in the text.

The First Century BCE and the Principate of Augustus

The social, intellectual, and political turmoil and its consequences that came increasingly to dominate life in the Roman world after the third Punic War are at the heart of a story both too complex and too familiar to allow full discussion here. Readers are encouraged, therefore, to consult any of a number of up-to-date histories of the late Republic and early Principate; I provide a list of suggested titles at the end of this Introduction, noting as I do so the increasing, and therefore increasingly valuable, appearance of studies that synthesize various aspects of life in this period rather than focusing only on, for example, Rome's great military leaders or battle outcomes. It is possible, to be sure, to read the *Aeneid* in a cultural vacuum, equipped with little more than a cast of characters and a list of ablative constructions. Such a reading, however, necessarily entails treating the poem as a fiction rather than as both beneficiary and shaper of the defining issues of its day and indeed of Roman culture generally. In order to help my readers make at least a beginning at seeing the *Aeneid* as part of a larger cultural matrix, I have also located at the end of this Introduction a timeline that is meant to illustrate the relative chronology of several landmarks—physical, intellectual, and/or historical—during Vergil's lifetime.

The AENEID

MODELS

The epic ancestors of the *Aeneid* have been known since antiquity, yet they continue to provide rich new insights into both the methods and the meanings of Vergil's work. The twelve-book design of the poem, clearly divided into two halves (the Wandering and the War), both acknowledges and inverts the narrative sequence of the **Homeric epics**. This structural principle is echoed on countless occasions in the smallest details of the poem, beginning with the opening two words, *arma virumque*, evoking the central concerns of the *Iliad* (*arma*) and the *Odyssey* (*virum*). The movement back and forth between divine and human perspectives—as well as the occasional confluence or clash of the two—is also a central feature of Homeric narrative. Other Homeric features of Vergil's work will be observed in my notes on the poem.

A second prominent model for Vergil's epic is the ***Argonautica of Apollonius of Rhodes*** (third century BCE), a dactylic-hexameter poem in four books describing the gathering of Jason's companions; their voyage eastward to Colchis; their arrival there and involvement with the ruling family of Aeetes, especially his daughter, Medea; Jason's acquisition of the golden fleece; and the homeward journey of the Argonauts accompanied by the young princess. While the eventual outcome of Jason and Medea's love affair remains in the future from the perspective of Apollonius' narrator, his ancient audience already knew the full story in all its sorrowful detail from earlier literary treatments, especially Euripides' *Medea*. Apollonius' depiction of Medea's infatuation with Jason, therefore, pregnant as it is with foreshadowed doom, had a powerful influence on Vergil's depiction of Dido. New studies of Apollonius have shown, however, that his influence upon Vergil is hardly limited to the Medea/Dido parallel, but rather in its pervasiveness challenges the Homeric poems themselves.

The role of **tragedy**, both Greek and Roman, in the shaping of the *Aeneid* is also clear, although until recently it has generally received less attention from scholars than have epic influences. Indeed, the points of contact are too numerous to list here; instead, therefore, I simply note a few prominent instances worthy of further exploration. **Euripides' *Medea*** has already been alluded to; this play's reworking by **Ennius** (239–169 BCE), of which only fragments now remain, is likely to have been of equal importance. The fall of Troy so vividly depicted in Aeneas' narrative of Book 2 looks back to numerous plays on the Trojan theme, including, for example, the Euripidean and

Ennian *Andromaches*, Euripides' *Trojan Women*, and Ennius' *Alexander*; the "invasion" of Turnus by Allecto in Book 7 draws on Euripides' *Hercules Furens*; and the final combat between Turnus and Aeneas in Book 12 follows in many details the description of Hercules' engagement with Achelous, competing for Deanira, in **Sophocles' *Trachiniae***.

The **great Roman poets of earlier generations** must have played a formative role in Vergil's early education; unfortunately, most of their work survives to us only in fragments. First and foremost was undoubtedly Ennius' *Annales*, an epic in fifteen books following the history of Rome from its foundations down to Ennius' own time. In its early articulation of the dactylic hexameter we find the origins of Vergil's beautifully balanced lines. In the early books of this poem, furthermore, Aeneas was a central character, and his struggle to achieve a Trojan foothold in Italy a central theme. The *Bellum Punicum* of **Naevius** (late third century BCE), too, was important, both in its treatment of the foundation of Rome in the early books and in its focus on the conflict between the two great peoples of the Mediterranean, the Romans and the Carthaginians. Other writers and their works, about whom we know even less, are too numerous to mention here; but whenever we are inclined to question the meaning or purpose of a particular genealogical or topographical detail in Vergil's poem, it is worth remembering how many of the texts that shaped his intellectual world are lost to us.

The interrelationship of all of Vergil's poetry with the *De rerum natura* of **Lucretius** (c. 94–55 BCE) is also evident, although exactly how this relationship should be described is a matter of some debate. Lucretius' hexameter didactic poem on the physics and metaphysics of Epicurean philosophy is a daring and powerful work, and Vergil's redeployment of Lucretian material—everything from particular words and phrases to images and even whole scenes—is undisputed. Whether Vergil's admiration of Lucretian didactic extended to his philosophy as well, however, is far less clear. On a purely technical level, a juxtaposition of Lucretian and Vergilian hexameter techniques indicates just how singular was Vergil's mastery of his poetic equipment.

Perhaps the single most important model, at least notionally, in fact, is the **Hellenistic poet** renowned for his rejection of epic—at least post-Homeric epic—and his espousal of a learned, self-conscious, and modernist poetics: I mean **Callimachus** (first half of the third century BCE), the author of numerous scholarly and literary works, most of which survive only as a list of titles but an important few of which we have at least in significant fragments. His *Aetia*, a four-book poem in elegiac couplets, was a

virtuoso display of different subjects and narrative techniques, comprising a series of otherwise unrelated stories about the origins of various rituals, cults, places, and names. We also have six of his *Hymns*, modeled in some ways on the archaic *Homeric Hymns* but displaying as well the innovative style and intellectual detachment of the *Aetia*, and a large number of his *Epigrams*, again highly polished works that by their very brevity instantiate a rejection of epic values.

Because of Callimachus' evident distaste for post-Homeric epic (though not for Homer himself), scholars have long puzzled over how Vergil was able to find some compromise between the apparent polar opposites of epic and Alexandrianism, and how that compromise is articulated in the *Aeneid*. A more thoughtful appreciation of Vergil's accomplishment is made possible nonetheless—and suggests that no compromise was in fact needed—when one realizes that Callimachus' stance was not against epic *per se*, but against epic in the degraded and tedious form it often took in the centuries following the recording of the Homeric poems. In fact, Vergil's other great Hellenistic model, very much a complement to the poetry of Callimachus, is the epic *Argonautica* of Apollonius (see above)—a new epic, composed with a new sort of literary self-consciousness and in its learnedness very much suited to modern tastes.

Indeed, the depth and range of learning that was first possible in the Hellenistic world so profoundly informed Vergil's poetics that a comprehensive listing of important intellectual influences on his thought and works would be excessively long for the present purposes (if not simply impossible). In this discussion, therefore, I have chosen to focus on the most exemplary models rather than to provide a real catalogue; my readers are encouraged to make new connections on their own, using this short introduction as just that—an entry into a fascinating subject, and nothing more. But even this introduction would not be complete without the inclusion of three other names, each of whom played a direct and virtually unmediated role in the development of Vergil's poetic consciousness: Parthenius, Gallus, and Catullus. **Parthenius** of Nicaea, taken as a captive during the third Macedonian War and brought to Italy in 73 BCE, remained after being freed and became a teacher in Naples. Tradition has it that he single-handedly introduced educated elite Roman youth to the poetry of Callimachus and the other Alexandrians, and imbued his pupils with a new poetic aesthetic. While the remains of Latin poetry predating Parthenius demonstrate, scant as they are, that this is both an overstatement and oversimplification of the facts, there can be little doubt that he played a central role in the new

cultural and intellectual awareness that characterized almost every aspect of life in the first half of the first century BCE. A precious indication of this is the one work of Parthenius of which we have a substantial portion, his *Erotica Pathemata* (Tales of Tormented Lovers), a textbook of sorts addressed to his pupil C. Cornelius Gallus and consisting of brief summaries of mythical love stories, for the most part obscure and for the most part concluding in tragic fashion. This document suggests *in parvo* not only how Hellenistic learning was transmitted to Roman boys but also how Hellenistic literary tastes shaped Roman ones—the stories included by Parthenius are, *mutatis mutandis*, obvious prototypes for, among other things, the story of Dido and Aeneas.

Parthenius' student **Gallus** (c. 69–26 BCE) is an equally important figure, though again we have little to go on from his own hand. The author of (at least) a collection of elegies called the *Amores*, Gallus is best known to modern readers not for the surviving ten lines of elegiac couplets attached to his name but as a figure of inspiration in Vergil's *Eclogues* 6 and 10 and as an elusive shadow behind the so-called Aristaeus epyllion with which the fourth book of the *Georgics* culminates. Whether this episode is inspired by Gallus in its subject, style, and narrative treatment, or whether Vergil composed it to replace an earlier conclusion in which Gallus himself featured, remains a matter of scholarly debate; but the episode clearly illustrates a fashion for which we also have compelling evidence from **Catullus** (c. 85–55 BCE), whose “new poetry” is likely to have made a strong impression on the adolescent Vergil. Catullus' poem 64, an epyllion on the marriage of Peleus and Thetis containing the inset narrative of Ariadne's betrayal by Theseus, has long been recognized to be a pervasive intertextual presence in Vergil's Dido and Aeneas episode; what is now becoming more apparent is that this is only the most obvious indication of Catullus' profound impact not only on Vergil's poetic sensibilities but also on his mode of expression.

Finally, I note—but can hardly do justice to here—Vergil's contemporaries, including particularly the poets **Horace** (65–8 BCE), **Propertius** (c. 54–16 BCE), and **Tibullus** (c. 55–19 BCE). Side-by-side reading of their poetry and Vergil's can only begin to suggest how these poets interacted, socially, politically, and intellectually; it offers a vivid picture nonetheless of the life-shattering turmoil which each, in his own way, survived and in which each found the inspiration to serve as spokesperson for a generation. The resulting portrait—or perhaps collage would be a better metaphor—renders the Augustan age a period for which there are few comparisons, in terms of both historical significance and creative richness.

CHARACTERS AND PLOT

Aeneas is a relatively minor Homeric character, best known for escaping from duels with both Diomedes and Achilles through divine intervention (*Iliad* Books 5 and 20, respectively); and the union of Venus and Anchises that will result in Aeneas' birth is central to the plot of the *Homeric Hymn to Aphrodite*. Aeneas is likely to have appeared in lesser or greater roles elsewhere as well in the ancient literary record, but we know of no real starring roles before the Roman poets take him up. I have already referred to his place in the poems of Ennius and Naevius; he also was a standard figure in the lists of names of ancestors with which the annalistic historians of Rome legitimized their work. The *Aeneid*, however, is effectively the first poem in which Aeneas is the central character throughout the work, and in which his characteristic *pietas* serves as a leitmotif.

The importance of this quality in Vergil's portrait of Aeneas is closely related to the prominence given to both his father **Anchises** and his son **Ascanius** in the poem. Aeneas' descent from Anchises is mentioned by Homer, and Venus' seduction of the unknowing Anchises in the *Homeric Hymn* gives Anchises a central, if somewhat passive, role in the narrative of Trojan lineage; but like his son he really only becomes a major character in the *Aeneid*. Ascanius, on the other hand, is not Homeric, and other Greek sources that attribute a young son (or sons) to Trojan Aeneas offer little more than names; rather, his prominence likely reflects the influence of local Italian traditions making Ascanius founder of Alba Longa. The emphasis on ancestral lineage that Vergil accomplishes with the close association of these three figures is thematically important to the poem, and also reflects the roles of both tradition and change in Roman cultural thought.

Much has been made since antiquity of the perceived similarities between the Vergilian Aeneas and the new *princeps*, Augustus, who brought peace to the Roman state after decades of civil strife; and indeed much contemporary evidence extraneous to the *Aeneid* indicates that this analogy was the seemingly natural outcome of a larger program of renewed emphasis on divine and heroic origins and lineage carried out through much of the first century BCE by the *gens Iulia*. Scholars are almost unanimous in their agreement, however, that an allegorical reading of the *Aeneid* (i.e., Aeneas "equals" Augustus) is not only a rash oversimplification of the facts but also ignores the complexities of Vergil's creative genius. The idea that the *Aeneid* is Augustan "propaganda" is both provocative and reductive, better used as the starting-point for a critical reading of the poem than as its conclusion.

The identificatiuon of **Creusa** as Aeneas' wife is not firmly fixed in the ancient sources before the *Aeneid* itself. Ancient representations of Aeneas' departure from Troy sometimes include a woman, but she is unnamed; and in the fragments of the Epic Cycle, she is called Eurydice. Her disappearance and death may well be Vergilian innovations, too, intended to allow both for Aeneas' subsequent relationship with **Dido** and for his eventual marriage to Lavinia. Dido makes her first appearance in late fourth-century BCE Hellenistic history, as the expansion of Carthage and other developments in the western Mediterranean give new prominence to the cultural and political reach of the Phoenicians. The encounter of Aeneas and Dido probably appeared in Naevius' *Bellum Punicum*, but at least according to Varro it was Dido's sister **Anna**, rather than Dido herself, who fell in love with the Trojan leader and committed suicide. The Vergilian version of the cultural confrontation represented by Dido's encounter with Aeneas and her subsequent demise is therefore likely to have been read as an innovation upon the traditional story, and is clearly informed by both contemporary political discourse about foreign, especially Eastern, peoples (of whom the Egyptian ruler Cleopatra is typecast as representative) and the status of women in the Roman world. Insofar as the conflict between Dido and Aeneas has been read as analogous to that between Carthage and Rome, furthermore, Dido has been interpreted as a stand-in of sorts for Hannibal. As with Aeneas, however, the temptation to allegorize is best avoided, at least in its simplest form; for it is clear that the historical models for Dido must share the limelight with her literary forerunners, like Ariadne, Medea, and Deianira.

Aside from these, there are **numerous other characters** in the *Aeneid* who play roles of some significance, both Trojans (e.g., Priam, Laocoon, Helenus, Palinurus, Achates, Nisus, Euryalus) and the ethnically diverse inhabitants of Italy (e.g., Latinus, Lavinia, Turnus, Evander, Pallas, Camilla, Iuturna, Mezentius, Lausus); the Greeks too are central to the narrative, although their roles are more often described by others than directly depicted (e.g., Odysseus [Ulysses], Achilles, Patroclus, Neoptolemus [Pyrrhus], Helen). All of these characters bear comparison with their Homeric and tragic prototypes; in these notes I shall attempt to indicate at least how to begin such comparative examination.

Arguably, however, **the gods**—or at least a few of them—are even more important than the humans in Vergil's epic narrative: Juno, Venus, Apollo, and Jupiter—as well as traditionally “minor” figures like Aeolus, Iris, and Mercury—are not only constant observers of human action in

the poem but also play a central role in shaping human action. It has often been asked with some skepticism whether Vergil or his first audience, the sophisticated elite of the early principate, would have taken these gods seriously, that is, whether these gods would have been believed in and believable, both because of their obviously literary origins and because of the apparent absence of religious sentiment, at least in the modern sense, from Roman life in the first century BCE. Yet if we ignore the gods in the *Aeneid*, or see them simply as some sort of epic window-dressing, we risk writing off almost half of the poem, including moreover numerous scenes whose fundamental purpose seems to be to show the crucial part played by forces outside ourselves in human affairs: indeed, it is possible to read the *Aeneid* as evidence for the deep religiosity of the Augustan era, a religiosity that is best understood not in terms of belief or morality but in terms of cultural identity. The gods are as central to this identity as is Aeneas himself.

Vergil's Influence

The history of Vergil's reception as "the classic of all Europe," as T.S. Eliot called him, and indeed of all the West, can only be given in rough outline here; readers who wish to proceed further into this terrain are therefore advised to look at one or more of the many new treatments of Vergilian reception, and indeed of reception of Roman poetry as a whole, that have emerged in recent years. A few moments from Vergil's rich afterlife can nonetheless be noted here.

First witness to the Vergilian achievement is **Ovid**, who grew up reading Vergil's poetry and was undoubtedly deeply influenced by its language, its cadences, and its central themes. Ovid returns repeatedly in his poetry to Vergilian themes and characters, from the love letter written by the abandoned Dido to Aeneas (*Heroides* 7) to a rewriting of the *Aeneid*, from a new and sometimes subversive perspective, in the last books of the *Metamorphoses*. Ovid even exploits the Vergilian model from his place of exile, Tomis, imagining his departure from Rome in terms that are clearly modeled on Aeneas' escape from Troy (*Tristia* 1.3).

Three centuries after Ovid, the emperor **Constantine** (in a sermon dated to the early 320s CE) would read the fourth *Eclogue* as a prophecy of the birth of Jesus and thus of Christianity, and see Vergil therefore as a proto-Christian; and **Augustine** (354–430 CE) too would look to Vergil's characters as models for understanding human behavior and emotions, even as he rejected the pagan worldview of Vergil's work.

With Christian hegemony in Europe came an increasing tendency to read Vergil in Christian terms; the culmination of this trend appears in **Dante**, whose first-person narrator throughout the *Divine Comedy* (composed during the first quarter of the fourteenth century) is escorted, at least in the earliest stages of the poem’s journey, by the soul of Vergil, “l’altissimo poeta.” Indeed, Dante’s relationship to Vergil has been seen by modern scholars as a metaphor of sorts for the way in which great works of art are kept alive, allowed—or even compelled—to transcend the boundaries of their own historical roots.

The resulting tension proved to be fertile ground for the poets of Europe throughout the ensuing centuries, particularly those engaged in the project of viewing epic through the lens of empire, and vice versa. This tradition saw its culmination, at least in some ways, in the work of **John Milton**, whose great poem *Paradise Lost* (1667) is richly Vergilian in its intertextuality even as it equates the empire-building burden of epic with the aspirations of Satan.

I leave for others, some of whom are included in the bibliographical list below, to continue this story, never-ending as it is; I mention here only two of the greatest poets of the late twentieth century, **Joseph Brodsky** and **Seamus Heaney**, each of whom has not only paid homage to Vergil but renewed Vergil in his own work. The very fact that you are reading this, before engaging in the interpretive act of translating the *Aeneid*, offers a paradigm for Vergil’s vitality: with each (re-)reading the poem is renewed and transformed, as are its readers.

Timeline

Augustan Rome - a timetable - Barbara Weiden Boyd			
Year(s)	Historical and Political Events	Monuments and Building Projects	Significant Texts/ Literary Events
79 BCE	Pompey’s first triumph		
71	Pompey’s second triumph		
70			Birth of Vergil
68	Julius Caesar’s funeral oration for aunt Julia in Forum Romanum		
65			Birth of Horace

63	C. Octavius born September 23		
60	First Triumvirate formed		
59	Pompey marries Julius Caesar's daughter Julia		
55		Theater of Pompey and Temple of Venus Victrix (first use of <i>opus reticulatum</i>)	Deaths of Lucretius and Catullus
54	Julius Caesar's daughter Julia dies	Cicero purchases land for Julius Caesar's Forum (Forum Iulium)	Birth of Propertius (or 47?)
53	Battle of Carrhae – Crassus loses Roman standards to Parthians		
52	Pompey elected sole consul	Curia Hostilia and Basilica Porcia in Forum Romanum burn down	
49	Julius Caesar crosses the Rubicon		
48	Battle of Pharsalus – Julius Caesar defeats Pompey		
46	Julius Caesar's triumph in Rome	Dedication of Temple of Venus Genetrix in Forum Iulium	
44	Assassination of Julius Caesar; Antony's funeral oration for Julius Caesar in Roman forum; adoption of Octavian	Altar and column erect- ed in Forum Romanum with inscription PARENTI PATRIAE	
43	Octavian becomes consul; formation of second Triumvirate		Birth of Ovid
42	Battle of Philippi; deifica- tion of Julius Caesar; divi- sion of empire	Building of temple of Divus Iulius in Forum Romanum decreed; Octavian vows temple to Mars Ultor	
41	Land confiscations		Vergil begins <i>Eclogues</i>
40	Antony marries Octavia		

38	Octavian marries Livia		
36	Octavian defeats Sextus Pompey at Naulochus; Lepidus removed from triumvirate		
34	Donations of Alexandria		
32	Octavian reads Antony's will; Antony divorces Octavia		
31	Battle of Actium		
30	Suicides of Antony and Cleopatra	Octavian's campsite memorial built at Actium	Horace publishes <i>Epodes</i>
29	Octavian's triple triumph	Curia Iulia in Forum Romanum finished by Octavian; temple of Divus Iulius in Forum Romanum completed	Vergil completes <i>Georgics</i> , begins <i>Aeneid</i>
28		Forum Iulium and Basilica Iulia finished by Octavian; dedication of the Temple of Apollo on the Palatine; Octavian's Mausoleum begun	
27	January 13 – <i>res publica restituta</i> ; Octavian becomes Augustus		
25	Marriage of Julia and Marcellus		
23	Augustus receives tribunician powers for life; death of Marcellus; Agrippa heads to East	(approx.) Theater of Marcellus begun	Horace publishes <i>Odes</i> Books 1–3
21	Marriage of Agrippa and Julia		
20s	Lex Iulia theatralis		
20	Recovery of Roman standards from Parthia; birth of Gaius Caesar	Dedication of small Temple of Mars Ultor on Capitoline?	
19		Arch of Augustus (Parthian Arch) erected in Forum Romanum	Publication of <i>Aeneid</i> ; deaths of Vergil and Tibullus

18	<i>Lex Iulia de maritandis ordinibus</i> and <i>Lex Iulia de adulteriis coercendis</i>		
17	Birth of Lucius Caesar; Augustus adopts Gaius and Lucius; <i>Ludi Saeculares</i>		Horace's <i>Carmen Saeculare</i> commissioned
16			Publication of Horace's <i>Odes</i> Book 4; death of Propertius
13	Augustus returns from Spain and Gaul	Ara Pacis Augustae vowed by Senate	
12	Death of Lepidus (or late 13?); Augustus is made Pontifex Maximus; Agrippa dies in late March		
11	Tiberius divorces Vipsania, marries Julia; Drusus marries Antonia Minor		
9	Death of Drusus	Dedication of Ara Pacis Augustae	
8			Death of Horace
2	Julia daughter of Augustus is relegated	Dedication of Forum of Augustus, including Temple of Mars Ultor; Augustus receives title PATER PATRIAE	
2 CE	Death of Lucius Caesar		
2–8 CE			Ovid works on <i>Fasti</i> and <i>Metamorphoses</i>
4 CE	Death of Gaius Caesar; adoption of Tiberius by Augustus; adoption of Germanicus son of Drusus by Tiberius		
7 CE	Julia granddaughter of Augustus is relegated; Agrippa Postumus is exiled		

8 CE			Ovid is relegated to Tomis, where he writes <i>Tristia</i> and <i>Epistulae ex Ponto</i>
9 CE	<i>Lex Papia Poppaea</i> modifies earlier social legislation		
14 CE	Death of Augustus		Augustus' <i>Res Gestae</i> read in the Senate by the Vestal Virgins

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See also the valuable chapters on Vergil's reception in the *Companions* edited by Martindale and Horsfall (listed under *Collections of Essays* above).

SIGNS AND ABBREVIATIONS

abl. = ablative
abs. = absolute
acc. = accusative
adj. = adjective
adv. = adverb
App. = the Grammatical Appendix*
dat. = dative
dir. = direct
f., fem. = feminine
fut. = future
gen. = genitive
Gk. = Greek
imperat. = imperative
imperf. = imperfect
indecl. = indeclinable
indef. = indefinite
indir. = indirect
inf. = infinitive
interrog. = interrogative

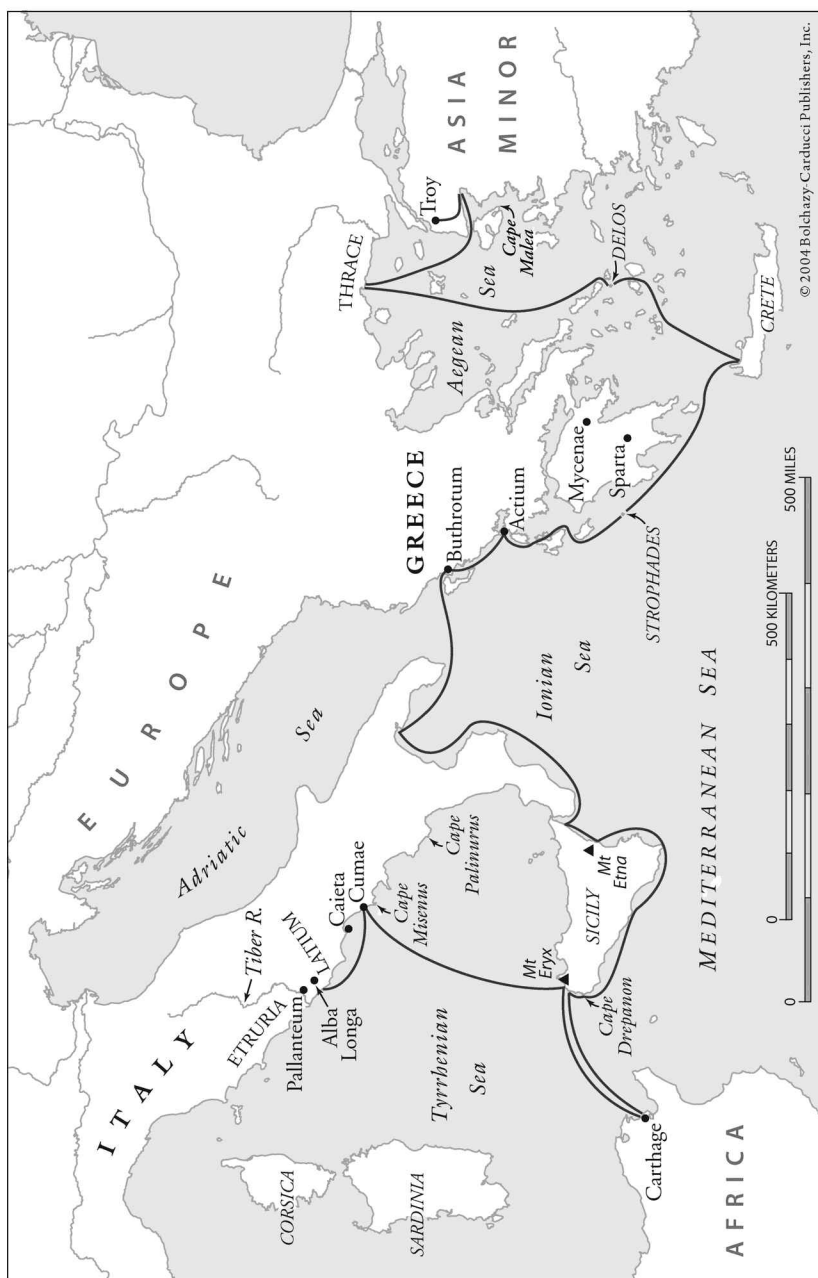
Introd. = the Introduction of this book
lit. = literal, literally
loc. = locative
m., masc. = masculine
n., neut. = neuter
nom. = nominative
obj. = object
pass. = passive
perf. = perfect
pl. = plural
pluperf. = pluperfect
prep. = preposition
pres. = present
pron. = pronoun
quest. = question
rel. = relative
sing. = singular
stmt. = statement
voc. = vocative

(1) – This numeral after a Latin word in the vocabulary indicates that the word is a verb of the first conjugation and is to be inflected as **amō, āre, āvī, ātus**, *love, cherish*.

All Latin words in the notes and vocabularies are in bold face type. All definitions in the vocabularies are in italics. All translations in the notes are in italics.

*The Grammatical Appendix is located online at www.bolchazy.com/extras/vergilgrammaticalappendix.pdf.

THE WANDERINGS OF AENEAS



Selections from
— **BOOK 1** —



... patuit dea (1.405)

Illustration for Book 1

“Showed herself a goddess” by Thom Kapheim

SELECTIONS FROM VERGIL'S AENEID

Book 1.1–209

ARMA virumque canō, Troiae quī primus ab ōris

Ītaliā fātō profugus Lāvīniaque vēnit

3 *litora, multum ille et terris iactātus et altō*

altum, ī *n.* the deep (sea)

canō, ere, cecinī, cantus sing (of), chant, proclaim

iactō (1) toss, buffet

Lāvīn(i)us, a, um Lavinian, of Lavinium
profugus, a, um exiled, fugitive

1–7. The theme of the poem, namely, the wanderings and wars of Aeneas, who after many struggles established the foundation for the greatness of future Rome, in accordance with the decrees of fate.

From the more extended introduction to the poem (lines 1–33) we learn: (1) the plan of the poet to describe the adventures of his hero, as is done in the *Odyssey*, and to depict wars and battles, as in the *Iliad*; (2) the importance of the gods, ruling over all mortal affairs, in the design of the poem; and (3) the story's relevance to Roman history, focusing as it does on the human trials that made possible the birth of Rome.

1. Arma virumque: the theme of the *Aeneid*; **arma** stands by METONYMY for *deeds of arms, wars*, referring to the wars in which Aeneas engaged, both in Troy and in Italy; **virum** refers to Aeneas, so well known that he is not mentioned by name until line 92. **Troiae:** with the first syllable long by position; App.

6, b. **quī primus ab ōris Troiae (ad) Ītaliā vēnit.** Aeneas was the first of the Trojans to come to Italy after his native city Troy had been captured, sacked, and destroyed by the Greeks in the Trojan War. Strictly speaking, the Trojan Antenor had preceded him, but Antenor's arrival, mentioned below at 242–49, is part of a narrative tradition different from that followed by Vergil here, and is not associated with the foundation of Rome proper.

2–3. (ad or in) Ītaliā, (ad or in) litora: acc. of place to which; the omission of prepositions here is typical of Latin poetry, and you will see this often in the *Aeneid*; App. 315. **fātō:** abl. of means or cause; App. 331, 332; “through the will of heaven.” **Lāvīn(i)a:** of Lavinium, an ancient city on the western coast of Italy, near the spot where Rome was later founded. Lavinium was said by many historians in antiquity to have been the first Trojan settlement in Italy and to have been named for Lavinia, the Italian princess whom Aeneas eventually married. Lavinia was the daughter of Latinus, king of the Latins. Lavinia herself first appears

- 5 *vī superum, saevae memorem Iūnōnis ob iram,
multa quoque et bellō passus, dum conderet urbem
inferretque deōs Latiō; genus unde Latinum
Albānique patrēs atque altae moenia Rōmae.*

Albānus, a, um Alban, of Alba Longa in central Italy, mother city of Rome
condō, ere, didi, ditus found, establish
inferō, ferre, tuli, lātus bring (into)
Latinus, a, um Latin, of Latium
Latium, (i) ī n. district of central Italy around Rome

memor, oris mindful, remembering, unforgetting
ob on account of (+ *acc.*)
patior, i, passus suffer, endure
quoque also
Rōma, ae f. Rome, a city and empire
saevus, a, um cruel, stern, fierce
unde whence, from which source

in the *Aeneid* in Book 7 (although a reference to her is made earlier by Anchises, at 6.764). Some of the oldest manuscripts of the *Aeneid* we have, dating from the 4th and 5th centuries CE, have the alternate spelling *Lāvīna*, because Vergil's earliest readers recognized that he was doing something unusual with the scansion of this line. The epithet *Lāvīn(i)a* must be scanned as two long syllables followed by one short syllable, and so the usual second -i- in the word must either drop out (i.e., *Lāvīna*) or be treated as a semi-consonant (i.e., *Lāvinia*, with the second -i- sounding more like -y-, as in the English word "yoyo").

3. **multum**: adverbial, modifying *iacātus*. **ille**: Aeneas, the **virum** of line 1. **et (in) terris, et (in) altō**: abl. of place where; App. 319. **iacātus (est)**.

4. **vī**: abl. of cause or means; App. 331, 332. **superum** = **superōrum**, gen. pl., of the gods above. **memorem**: an example of ENALLAGE (or TRANSFERRED EPITHET), logically describing *Iūnōnis*, but poetically applied to *iram*. **saevae memorem Iūnōnis ob iram**: an example of SYNCHESIS (or interlocked order), **saevae** modifying *Iūnōnis*, and **memorem** modifying *iram*. This pattern is often found in Latin poetry. **Iūnōnis ob iram**: the reasons for Juno's hatred of Aeneas and the Trojans are given by Vergil at 12–28.

5–6. **conderet, inferret**: subjunctives in a purpose clause introduced by **dum**, expressing anticipated rather than completed action; App. 374.

5. **urbem**: Lavinium. **passus (est Aenēās)**. **(in) bellō**: abl. of place; App. 319; referring to the enemies whom he had to conquer after landing in Italy. **multa**: obj. of the participle **passus**; App. 307, 313.

6. **inferret deōs**: App. 374; when traveling to found a new settlement, the migrating peoples of the ancient Greek and Roman world regularly carried with them their gods, either as images or other sacred symbols; see 68 and 378. **Latiō**: dat. of motion towards = **ad (in) Latium**; App. 306. **unde genus Latinum (est)**: Roman legends traced the origin of the Latin people, the kingdom of Alba Longa (forerunner of Rome), and the founding of Rome back to the coming of the Trojans under Aeneas to Italy.

7. **(unde) Albāni patrēs (sunt)**: many of the noble senatorial families of Rome took much pride in tracing their families back to the early inhabitants of Alba Longa. **patrēs**: with the first syllable short; App. 17. **altae**: ENALLAGE (TRANSFERRED EPITHET). Since it more accurately describes the walls, the TRANSFERRED EPITHET suggests both the position, *situated on the (seven) high hills*, and the power and prestige of *lofty (mighty) Rome*.

- 10 Mūsa, *mihī* causās memorā, quō nūmine laesō
 quidve dolēns rēgīna deum tot volvere cāsūs
 insignem pietāte virum, tot adire labōrēs
 impulerit. *Tantaene animīs* caelestibus īrae?

adeō, ire, īi (ivī), itus approach, encounter
causa, ae f. reason, cause
caelestis, e divine, heavenly
doleō, ēre, uī, itus suffer, grieve (at), be
 angry (at, with), resent
impellō, ere, puli, pulsus strike (against),
 drive, force

insignis, e distinguished, marked, splendid
laedō, ere, sī, sus strike, hurt, offend,
 thwart
memorō (l) (re)call, recount, relate
Mūsa, ae f. Muse, patron goddess of the
 liberal arts
pietās, ātis f. loyalty, devotion, sense of duty
tot so many

8–11. Invocation of the Muse.

8. Mūsa: Jupiter and Mnemosyne (“Memory”) were the parents of nine daughters, the Muses. From Homer onwards, it is the custom of epic poets to invoke one or all of the Muses for inspiration and to assign to their divine influence the gift of being able to compose poetry. **mihī:** this word in poetry may have the final *i* either long or short. The same is true of **tibi, sibi, ubi**, and **ibi**. **quō nūmine (Iūnōnis) laesō:** abl. abs. or abl. of cause; App. 332, 343.

9. quidve dolēns: or *vexed at what*; **quid** is the dir. obj. of **dolēns**. **rēgīna de(ōr)um:** Juno as Jupiter’s wife was queen of the gods. **cāsūs:** dir. obj. of the inf. **volvere**, *to undergo, pass through*.

10. virum = Aenēan, subject of **volvere**, which depends upon **impulerit**. **pietāte:** abl. of quality (sometimes called abl. of specification), explaining in what feature Aeneas was especially outstanding (**insignem**); App. 330. Aeneas’ **pietās**, *loyalty* or *devotion to duty*, is an important motif in the poem.

11. impulerit: perf. subjunctive in indir. quest.; App. 349, 350. **Tantaene = suntne tantae īrae caelestibus animīs? animīs:** dat. of possession; App. 299. **īrae:** poetic plural, often employed in Latin where English would ordinarily use the singular. Vergil’s use of **īrae** as the concluding word of his introduction to the poem and invocation of the Muse echoes the appearance of “wrath” (**mēnis**) as the first word of Homer’s *Iliad*. There is an important difference, however: Homer’s theme was the wrath of his hero, Achilles; in Vergil’s poem, wrath originates with the gods.

Urbs antiqua fuit (Tyrii tenuēre colōni)
 Karthāgō, *Ītaliā* contrā Tiberīnaque longē
 ōstia, dives opum studiisque asperrima bellī,
 15 *quam Iūnō fertur terrīs magis omnibus ūnam*
 posthabitā coluisse Samō. *hic illius arma,*

asper, era, erum harsh, rough, fierce
colō, ere, uī, cultus cultivate, dwell (in),
 honor, cherish
colōnus, ī m. colonist, settler
contrā opposite, facing (+ *acc.*)
di(ve)s, di(vi)tis rich, wealthy (+ *gen.*)
Karthāgō, inis f. Carthage, great
 commercial city in North Africa, rival of
 Rome
longē *adv.* far (off), at a distance

magis *adv.* more, rather
ops, opis f. help, resources, power, wealth
ōstium, (i) ī n. mouth, entrance
posthabeō, ēre, uī, itus place after, esteem
 less
Samos, ī f. island of the Aegean, center of
 the worship of Juno
studium, (i) ī n. zeal, desire, pursuit
Tiberinus, a, um of the Tiber, an Italian
 river on which Rome is situated

12–33. Reasons for the wrath of Juno
 against Aeneas and the Trojans.

12. *Urbs antiqua fuit*: it is curious that Vergil here refers to Carthage as “ancient,” since Carthage was in fact founded some four hundred years later than the traditional date of the fall of Troy, 1184 BCE. Vergil is introducing the perspective of his readers into the poem—to the Romans of the first century BCE, as to us, Carthage was a very ancient city indeed, and had in fact been razed to the ground by P. Cornelius Scipio Aemilianus (henceforth, Africanus) in 146 BCE, at the end of the Third Punic War. **Tyrii:** *from Tyre*, a city of Phoenicia, whence Carthage was said to have been settled. The Phoenicians were the great traders of their time, and Carthage, on the northern shore of Africa and on the Mediterranean, occupied a strategic position for controlling the commerce of these regions. **tenuēre:** shorter (syncopated) form for **tenuērunt**; App. 204, 4.

13. *longē*: modifying **contrā**, which governs both **Ītaliā** and **Tiberina ōstia**.

14. *ōstia*: see note on **īrae** (11). The general expression **Ītaliā** is followed by the more specific **Tiberina ōstia** for the sake of greater clearness and vividness. **opum:**

gen. of respect (also called *gen. of specification*), with **dives**, *rich in resources*; App. 294, or *gen. with special adj.*; App. 287. **studiis:** *abl. of respect*, depends on **asperrima**; App. 325. This phrase would remind the Romans of their bitter struggles with Carthage in the Punic Wars.

15. *quam*: refers to **urbs** (12) and is *dir. obj. of coluisse*. **fertur:** *is said*, a common meaning for this verb in poetry. **terris omnibus = terris aliis;** **terris** is *abl. with comparative magis*; App. 327. **ūnam = sōlam**, as often.

16. *posthabitā Samō*: *abl. abs.*; App. 343. Juno greatly loved Samos, an island off the western coast of Asia Minor. According to the myth, the goddess had been reared in Samos, had married Jupiter there, and one of her temples, among the most famous in the world, was situated there. Vergil’s point here is probably that Juno prefers Carthage even to her beloved Samos (although some scholars still consider this *abl. abs.* difficult to interpret). **Samō:** the final vowel is not elided, although the following word begins with an **h**. This failure to elide is called **HIATUS**. **illius (Iūnōnis):** the **-i** of the genitive ending of the nine pronouns and adjectives ending in **-ius** is usually long, but often short in poetry as here. **arma (fuērunt):** doubtless refers to ancient arms, chariots, and other relics preserved in Juno’s temple at Samos.

hīc currus fuit; hoc rēgnum dea gentibus esse,
 sī quā fāta sinant, iam tum tenditque foveatque.
 Prōgeniem sed enim Troiānō ā sanguine dūcī
 20 audierat Tyriās ōlim quae verteret arcēs;
 hinc populum lātē rēgem bellōque superbum
 ventūrum excidiō Libyae; sic volvere Parcās.
 Id metuēns veterisque memor Sāturnia bellī,

currus, ūs *m.* chariot, car
enim for, indeed, in truth
excidium, (i) *n.* destruction, overthrow
foveō, ēre, fōvī, fōtus cherish, fondle
lātē *adv.* widely, far and wide
Libya, ae f. region of North Africa
memor, oris remembering, mindful,
 unforgetting (+ *gen.*)
metuō, ere, uī fear, dread
ōlim *adv.* (at) some time, once
Parcae, ārum f. the Fates

populus, ī m. people, nation
prōgeniēs, ēī f. offspring, progeny
quā *adv.* in any (some) way, where
Sāturnia, ae f. Juno, daughter of Saturn,
 father of the gods
sinō, ere, sīvī, situs permit, allow
superbus, a, um proud, haughty
Troiānus, a, um Trojan, of Troy
vertō, ere, ī, rsus (over)turn, change
vetus, eris old, former, ancient

16–17. **hic, hic, hoc:** repeated for emphasis; this repetition is called ANAPHORA. **hoc:** refers to **urbs** (12) but is attracted to the gender of the predicate noun **rēgnum**, the ruling power. **Iūno dea iam tum tenditque foveatque hanc urbem (Karthāginem) esse rēgnum omnibus gentibus, sed fāta voluerunt Rōmam esse hoc rēgnum. gentibus:** dat. of reference; App. 301.

18. **quā (viā):** abl. of manner; **quā** is an indef. pron. (= **aliquā**, but **ali-** is dropped after **sī**). **fāta:** the power of the fates was greater even than that of the gods.

19. **Prōgeniem:** the Romans. **dūcī:** *was being derived*, pres. pass. inf. used in indir. stmt.; App. 390; depends on **audi(v)erat** (20) of which Juno is the understood subject.

20. **Tyriās arcēs = Karthāginem. ōlim** looks to the future, i.e., to the Punic Wars. **verteret:** subjunctive of characteristic; App. 389, or rel. clause of purpose; App. 388.

21. **hinc:** ā Troiānō sanguine, or ab hāc prōgeniē. **populum:** subject of **ventūrum**

(**esse**) (22), an inf. in indir. stmt., depending on **audierat**; App. 390. **rēgem:** used like a participle (**rēgnantem**) here, and modified by **lātē**. **bellō:** abl. of respect, depending on **superbum**; App. 325.

22. **excidiō:** dat. of purpose; App. 303; for the destruction; used with **Libyae** in the so-called double dative construction. **Libyae:** for **Āfricae**, meaning especially **Karthāginī**. **Parcās = fāta:** subject of **volvere**. The Parcae were represented as three sisters, Clotho (*Spinner*), who spun the thread of life for each mortal; Lachesis (*Measurer*), who measured the thread; and Atropos (*Inevitable*), who cut the thread when a human had reached his or her own allotted day. **volvere** probably describes the unrolling of the thread. **sic (Iūnō audiverat) Parcās volvere.**

23. **Id:** the destined supremacy of Rome and overthrow of Carthage (19–22). **metuēns** modifies **Sāturnia (Iūnō)** and has **Id** as obj. **Sāturnia:** *Saturn's daughter*, subject of **arcēbat** (31). **veteris belli:** the Trojan War.

- 25 *prīma quod ad Troiam prō cārīs gesserat Argīs—
necdum etiam causae irārūm saevīque dolōrēs
exciderant animō; manet altā mente repostum
iūdicium Paridis sprētaeque iniūria formae
et genus invīsum et rapti Ganymēdis honōrēs:
hīs accēnsa super iactātōs aequore tōtō*

accendō, ere, ī, ēnsus inflame, enrage
Argī, ōrum *m.* Argos, a city in Greece,
center of the worship of Juno; Greece
cārūs, a, um dear, fond, beloved
causa, ae f. reason, cause
dolor, ōris *m.* pain, grief, anger, passion
etiam *adv.* besides, also, even
excidō, ere, ī fall from, perish
forma, ae f. beauty, shape, form
Ganymēdēs, is *m.* son of Laōmedon, king
of Troy; carried off by Jupiter's eagle and
made cupbearer to the gods
gerō, ere, gessī, gestus carry (on), wage
iactō (1) toss, buffet

iniūria, ae f. wrong, insult, injustice
invīsus, a, um hated, hateful, odious
iūdicium, (i) ī *n.* decision, judgment
necdum *adv.* not yet, nor yet
Paris, idis *m.* Trojan prince, son of Priam,
took Helen from her husband Menelaus
and thus caused the Trojan War
prō before, for, on behalf of (+ *abl.*)
rapiō, ere, uī, ptus snatch (up), plunder
repōnō, ere, posuī, pos(i)tus put (back,
away), store up
saevus, a, um cruel, stern, fierce
spernō, ere, sprēvi, sprētus despise, reject

24. prīma: (*as*) chief, leader, foremost, modifies **ea** (understood), which refers to Juno. The goddess had taken a leading part in assisting the Greeks against the Trojans. The reasons for her hatred of the Trojans are given in 27–28. **cārīs Argīs:** Argos, a noted center of the worship of Juno, stands here for all Greece and the Greeks.

25. irārūm: poetic plural; see note on **irae** (11), and cf. App. 243.

26. (ex) animō: *abl.* of separation; App. 340. **(in) altā mente:** *abl.* of place where, *in her deep mind*, i.e., *deep in her mind*; App. 319. **repos(i)tum:** the longer form, with its three successive short syllables, could not be used in hexameter verse.

27. iūdicium Paridis: refers to the famous Judgment of Paris. **sprētae formae:** appositional gen. with **iniūria**; App. 281; *the insult to her slighted beauty*, shown by the adverse decision of Paris.

28. genus invīsum: Juno hated the Trojan people, partly because of Paris, but also because Dardanus, the founder of the Trojans,

was the son of Electra and Jupiter, and so a constant reminder of Jupiter's betrayal. **Ganymēdis:** a royal Trojan youth, brother of Priam, was snatched up (**rapti**) by an eagle into heaven; there he was beloved by Jupiter, who made him his cupbearer, instead of giving the task to Juno's daughter, Hebe. Ganymede's story is told in more detail at S.252–57. Alternatively, **rapti** may be taken as *nom.*, modifying **honōrēs**—the “stolen honors” of Ganymede, i.e., stolen indirectly from Juno, who believes they are owed to her by Jupiter.

29. hīs: *abl.* of means or cause; App. 331, 332, or *abl.* with **super**; the first option treats **hīs** as dependent on **accēnsa**, and referring to the three chief causes of Juno's hatred which had just been mentioned in 26–28; **super** thus functions as an *adv.*, meaning *also*, *in addition* (i.e., in addition to her fears for Carthage). The second option would mean *angered over these things*. The placement of a prep. after the noun it introduces is called ANASTROPHE. **accēnsa (Iūnō).** **(in) aequore tōtō:** *abl.* of place where; App. 319.

- 30 Trōas, rēliquiās *Danaum atque* immitis Achillī,
arcēbat longē Latiō, multōsque per annōs
errābant āctī fātis maria omnia circum.
Tantae mōlis erat Rōmānam condere gentem.

Achillēs, is (i) m. Greek leader before Troy
annus, ī m. year
arceō, ēre, uī keep off, defend, restrain
condō, ere, didi, ditus found, establish
immitis, e fierce, cruel
Latium, (i) ī n. district of central Italy
around Rome

longē *adv.* far (off), afar
mōlēs, is f. mass, burden, difficulty
re(l)liquiae, ārum f. rest, remnant(s),
leaving(s)
Rōmānus, a, um of Rome, Roman
Trōs, Trōis m. Trojan

30. Trōas: a Gk form; acc. pl. of **Trōs**.
rēliquiās: sometimes written with -ll-, to
show that the first syllable is long and the
word is thus able to be used in hexameter
verse. **Dana(ōr)um, Achillī:** subjective gen-
itives, *the leavings (remnants) of the Greeks*
and of Achilles, i.e., those Trojans whom the
Greeks and Achilles had allowed to escape.

31. arcēbat: the imperfect of continued
action; App. 351, 2. (ā) **Latiō:** separation;
App. 340. **longē Latiō:** note the repetition
of the letter l; such a repetition is called AL-
LITERATION. Alliteration, or the recurrence
of the same sounds, usually consonantal, in
successive syllables or words, is found in all
languages, and is a characteristic feature of
early Latin poetry and prose. Vergil's use of
alliteration can sometimes be explained as

a conscious attempt on his part to recall the
style of archaic Latin verse, especially early
Latin epic (although alliteration by itself
should never be over-interpreted by modern
readers; the point is mainly that it makes the
words memorable). It is also a special charac-
teristic of early Germanic poetry, nearly all
Old English verse being alliterative.

32. (Trōes) errābant. fātis: abl. of means.
āctī: participle of **agō**, modifies the understood
subject **Trōes**. **maria omnia circum:** another
example of ANASTROPHE; see above on 29.

33. Tantae mōlis: gen. of quality in the
predicate; App. 285, a.; *of so great effort was*
it. This line, summarizing the preceding lines,
forms a powerful and effective close to this
first section of the *Aeneid* and serves as a gen-
eral introduction to the whole poem.

- 35 *Vix ē cōspectū Siculae tellūris in altum
vēla dabant laetī et spūmās salis aere ruēbant,
cum Iūnō aeternum servāns sub pectore vulnus
haec sēcum: “Mēne inceptō dēsistere victam
nec posse Ītaliā Teucrōrum āvertere rēgem!
Quippe vetor fātis. Pallasne exūrere classem
40 Argivum atque ipsōs potuit sommergere pontō*

aes, aeris *n.* bronze

aeternus, a, um eternal, everlasting

altum, ī *n.* the deep (sea)

Argivus, a, um Argive, Greek

āvertō, ere, ī, rsus keep off, turn aside

cōspectus, ūs *m.* sight, view

dēsistō, ere, stitī, stitus cease (from),
desist

exūrō, ere, ussī, ustus burn (up)

inceptum, ī *n.* beginning, undertaking,
purpose

Pallas, adis *f.* Minerva, goddess of wisdom
and the arts

pontus, ī *m.* sea

quippe truly, indeed, surely

sal, salis *n.* (or *m.*) salt (water), sea

Siculus, a, um Sicilian, of Sicily, a large
island south of Italy

summergō (subm-), ere, rsī, rsus sink,
drown

spūma, ae *f.* foam, froth, spray

vetō, āre, uī, itus forbid, prevent

vulnus, eris *n.* wound, blow

34–49. Aeneas and the Trojans set sail from Sicily for Italy, as they hope, happy at the prospect of the end of their wanderings. Juno gives a bitter soliloquy, chafing at the apparent failure of her plans to keep Aeneas and the Trojans from reaching Italy.

34. The reader is now plunged in **mediās rēs**: “into the midst of the action,” and is abruptly introduced to Aeneas and his followers sailing away from the coast of Sicily. They have now been wandering for seven years since the destruction of Troy, their native city. These earlier events (the fall of Troy and their seven years of wandering) are later on narrated by Aeneas to Dido (Books 2 and 3).

35. **laetī (Trōes)**: subject of **dabant**. **spūmās salis aere ruēbant**: note the ALLITERATION. **salis**: METONYMY for the salt water of the sea. **aere**: the prows of the ships were sheathed with bronze; this too is a METONYMY, for the prows or even the ships themselves.

36–37. **Iūnō . . . haec sēcum (dixit)**.

36. **aeternum vulnus**: the causes of this anger have been given above: her fear for Carthage, the Judgment of Paris, her love for the Greeks and hatred of the Trojans. **sub pectore**: deep in her heart.

37. **sēcum** = **cum sē**; App. 321, *a*; **mē**: subject of **dēsistere** and **nec posse**. **Mēne**: **-ne** is the interrog. particle appended to the pron. **mē**.

37–38. **dēsistere . . . nec posse**: infs. in an exclamatory quest.: *Am I, beaten, to desist from my undertaking and not to be able?*, etc.; App. 262. **(ab) inceptō**: abl. of separation; App. 340. **victam**: from **vincō**; it modifies **mē**.

38. **(ab) Ītaliā**: abl. of separation; App. 340. **Teucrōrum**: the Trojans are often referred to as **Teucrī**, a name derived from Teucer, one of the founders of the Trojan people.

39. **Quippe vetor**: ironical. **fātis**: abl. of means; App. 331. **-ne** = **nōnne**. **Pallas (Athēna)**: Minerva.

40. **Argivum** = **Argivōrum**; App. 37, *d*. **ipsōs**: (*the masters*) themselves, i.e., the Argives, as contrasted with **classem**. **Ipse** often means *the master*, the one of most importance

ūnius ob noxam et furiās Aiācis Oilei?
Ipsa Iovis rapidum iaculāta ē nūbibus ignem
disiēcitque ratēs ēvertitque aequora ventīs,
illum exspirantem trānsfixō pectore flammās
 45 *turbine corripuit scopulōque īnfixit acūtō;*
ast ego, quae dīvum incēdō rēgīna Iovisque
et soror et coniūnx, ūnā cum gente tot annōs

acūtus, a, um sharp, pointed

Aiāx, ācis m. Greek leader, who in the sack of Troy had taken Priam's daughter, Cassandra, by force from the sanctuary of Minerva

annus, i m. year

corripio, ere, ui, reptus snatch (up)

disicio, ere, ieci, ictus scatter, disperse

ēvertō, ere, i, rsus (over)turn

exspirō (1) breathe out, exhale

furiae, ārum f. madness, rage

iaculor, āri, ātus hurl, throw

incēdō, ere, cessi, cessus walk (proudly), stride

infigō, ere, xi, xus fasten on, impale

noxā, ae f. crime, fault, hurt, harm

nūbēs, is f. cloud, mist, fog

ob on account of (+ acc.)

Oileus, ei m. Greek king, father of Ajax

rapidus, a, um swift, whirling, consuming

ratis, is f. raft, ship

scopulus, i m. rock, cliff, crag

soror, ōris f. sister

tot so many

trānsfigō, ere, xi, xus pierce, transfix

turbō, inis m. whirl(wind, pool), storm

in a situation, as contrasted with persons or things of less importance. **pontō:** abl. of place where; App. 319, or abl. of means; App. 331.

41. ūnius Aiācis Oilei: a whole fleet was destroyed on account of one man. For the short -i- in **ūnius** see the note on **illius** (16). **ob noxam et furiās:** Ajax, son of Oileus, had desecrated the temple of Minerva during the sack of Troy, when before the very altar of the sanctuary he had seized Cassandra, daughter of Priam and priestess of Minerva. Enraged at such rash irreverence, Minerva later sank the ship of Ajax and destroyed him with lightning. **Aiācis Oilei:** of Ajax (son) of Oileus. The first letter of **Oilei** is a single short syllable; the following -i- is a long syllable; and the ending -ei is here read as one syllable by SYNIZESIS. This Ajax was less renowned than another Greek hero of the same name, Ajax, son of Telamon.

42. Ipsa: (The goddess, Minerva) in person. She was the only divinity, except Jupiter, who

could hurl Jupiter's lightning; Juno did not have this ability. **Iovis ignem:** lightning.

43. -que . . . -que: both . . . and; POLYSYNDETON. **ventis:** abl. of means.

44. illum (Aiācem): with emphatic first position, which contrasts it with the ships and the sea previously mentioned. **(ex) pectore:** abl. of separation; App. 340.

45. turbine: abl. of means; App. 331. **(Palas) corripuit. scopulō:** dat. with compound verb **īnfixit**, or abl. of place where, as **īnfigō** may take either construction; App. 298, 319.

46. ego: with proud self-consciousness and in contrast with Minerva; **ego** is usually not expressed unless emphatic. **div(ōr)um:** App. 37, d.

47. tot annōs: acc. of extent (duration) of time; App. 314; ten years around Troy, and now seven more years while the Trojans wander. **ūnā cum gente = cum Teucris.** Note the pattern adj.+prep.+noun in this phrase, a pattern very frequent in Vergil and in Latin poetry generally.

49 *bella gerō. Et quisquam nūmen Iūnōnis adōrat*
praetereā aut supplex ārīs impōnet honōrem?”

adōrō (1) worship, adore, honor
gerō, ere, gessi, gestus carry (on), wage
impōnō, ere, posui, positus place on (+
dat.)

praetereā *adv.* besides, hereafter
quisquam, quaequam, quicquam
 any(one), any(thing)
supplex, icis suppliant, humble

48. gerō: of past action continued into the pres.; App. 351, 1, *b*. **Et quisquam:** Juno thinks to herself, “Can any one hereafter respect me, if I show myself such a weakling?” Her use of the pron. **quisquam** implies that the answer, if expressed, would be “no.” This figure is called a RHETORICAL QUESTION;

Juno does not really expect an answer. **Iūnōnis = meum:** Juno is speaking, but the use of her own name is more picturesque and effective than the use of the possessive adj.

49. supplex: (*as a*) *suppliant*. **ārīs:** *dat.* with compound verb; App. 298. **honōrem:** *honor*, i.e., an *offering* which would honor Juno.

- 50 *Tālia flammātō sēcum dea corde volūtāns*
 nimbōrum *in patriam, loca fēta furentibus Austris,*
 Aeoliam *venit. hīc vastō rēx* Aeolus *antrō*
 luctantēs *ventōs* tempestātēsque *sonōrās*
imperio *premit ac vinclis et carcere frēnat.*
- 55 *Illī indignantēs magnō cum murmure montis*
circum claustra fremunt; celsā sedet Aeolus *arce*
scēptra tenēns *mollitque animōs et temperat irās.*

Aeolia, *ae f.* one of the Liparian Islands near Sicily

Aeolus, *i m.* god of the winds

antrum, *i n.* cave, cavern

Auster, *tri m.* (south) wind

carcer, *eris m.* prison, inclosure

celsus, *a, um* lofty, high, towering

claustrum, *i n.* bar(rier), bolt

cor, **cordis** *n.* heart, spirit, feelings

fētus, *a, um* teeming, pregnant

flammō (1) inflame, kindle

fremō, *ere, ui, itus* murmur, roar

frēnō (1) curb, check, restrain

indignor, **ārī**, **ātus** be angry, chafe

luctor, **ārī**, **ātus** wrestle, struggle

mollio, *ire, ivi (ii), itus* soothe, tame

murmur, *uris n.* murmur, roar, rumble

nimbus, *i m.* storm cloud, rainstorm

patria, *ae f.* homeland, country

premō, *ere, pressi, pressus (re)* press, control

scēptum, *i n.* staff, scepter, power

sedeō, *ere, sedi, sessus* sit

sonōrus, *a, um* roaring, howling

temperō (1) control, calm, refrain

tempestās, *ātis f.* tempest, storm

vinc(u)lum, *i n.* bond, chain

volūtō (1) roll, revolve, ponder

50–80. Juno persuades Aeolus, god of the winds, to send forth a storm to prevent Aeneas and the Trojans from reaching Italy.

50. Tālia: used substantively, as obj. of **volūtāns**; *such things*, i.e., *such thoughts*. **(in) flammātō corde**: abl. of place where; App. 319. **sēcum** = **cum sē**, as in 37; App. 321, *a*.

51. patriam: with the first syllable short; App. 17. **Austris**: abl. with **fēta**, lit., *south winds*, but often meaning *winds* in general; App. 433. **fēta furentibus**: note the ALLITERATION.

51–52. loca . . . Aeoliam: both nouns in apposition with **patriam**. **Hīc**: adv., *here*. **(in) vastō antrō**: abl. of place where; App. 319.

54. vinclis: the syncopated form of **vinculis**, which because of its central short syllable can not be used in hexameter. **imperio**, **vinc(u)lis**, **carcere**: abls. of means; App. 331. The two nouns **vinclis** and **carcere** may be understood as a true pair, or may be translated as an example of HENDIADYS: “by means of the restraints of their prison”; App. 425. **frēnat**: a picture drawn from managing spirited horses, as in 63, **premere et dare laxās habēnās**.

55. magnō cum murmure montis: ALLITERATION and ONOMATOPOEIA; **murmure** is abl. of manner; App. 328.

56. (in) celsā arce: abl. of place, apparently a lofty seat within the cave or just outside on a mountain top.

57. scēptra: for the use of the poetic plural see the note on **irae** (11). **animōs (ventōrum) et irās (ventōrum)**.

- nī faciat, maria ac terrās caelumque profundum
 quippe ferant rapidī sēcum verrantque per aurās;
 60 sed pater omnipotēns spēluncīs abdidit ātrīs
 hoc metuēns mōlemque et montēs insuper altōs
 imposuit, rēgemque dedit quī foedere certō
 et premere et laxās scīret dare iussus habēnās.
 Ad quem tum Iūnō supplex hīs vōcibus ūsa est:
 65 “Aeole (namque tibi dīvum pater atque hominum rēx
 et mulcēre dedit flūctūs et tollere ventō),

abdō, ere, didī, ditus put away, hide

Aeolus, ī m. god of the winds

certus, a, um fixed, sure

foedus, eris n. agreement, condition,
 treaty

habēna, ae f. rein

homō, inis m. (f.) man, mortal, human

impōnō, ere, posuī, positus place upon

insuper adv. above, besides

laxus, a, um loose, free, lax

metuō, ere, uī fear, dread

mōlēs, is f. mass, burden, structure

mulcēō, ēre, lsī, lsus calm, soothe

nī, nisi if not, unless

omnipotēns, entis almighty, all-powerful

premō, ere, pressī, pressus (re) press,
 control

profundus, a, um deep, high, vast

quippe indeed, surely

rapidus, a, um swift, whirling, consuming

sciō, īre, ivī (ii), itus know (how),
 understand

spēlunca, ae f. cave, cavern

supplex, icis suppliant, humble

ūtor, ī, ūsus use, employ (+ *abl.*)

verrō, ere, ī, versus sweep

58. nī (Aeolus id) faciat = nī molliat; **faciat** is pres. subjunctive in a pres. contrary-to-fact condition (as opposed to the more usual imperf. subjunctive); the result is a far more vivid scene; App. 382, c.

59. (venti) rapidi: *the winds in their madness.* **sēcum = cum sē;** App. 321, a. **ferant, verrant (maria ac terrās caelumque profundum).** Both pres. subjunctives continue the condition begun in 58, **nī faciat.**

60. pater omnipotēns: Iuppiter. (in) spēluncīs ātrīs = antrō (52), *abl. of place where;* App. 319. **abdidit (illōs ventōs).**

61. hoc: *obj. of metuēns.* **mōlem et montēs:** ALLITERATION. This is an example of HENDIADYS (a pair of nouns translated as a single idea).

62. rēgem (Aeolum) dedit (ventis). foedere certō: *abl. of manner or of means;* App. 328, 331.

63. premere: *obj. of scīret, would know (how) to grasp tightly,* so as to draw in the reins. For the figure of horsemanship see the note on **frēnat** (54). **scīret,** *rel. clause of purpose or characteristic;* App. 388, 389. **dare:** also *obj. of scīret.* **iussus (ā Iove):** *(when) ordered (by Jupiter).*

64. hīs vōcibus: *abl. with ūtor;* App. 342.

65. Aeole: *voc.* **dīv(ōr)um pater atque hominum rēx: Iuppiter. tibi:** for the length of the final -i, see the note on **mihi** (8).

66. mulcēre, tollere (flūctūs): *infs. used as objs. of dedit, has granted.* **ventō:** *abl. of means;* App. 331.

gēns inimīca mihī Tyrrhēnum nāvigat aequor
 Īlium in Ītaliā portāns victōsque penātēs:
 incute vim ventīs submersāsque obrue puppēs,
 70 aut age diversōs et dissice corpora pontō.
 Sunt mihi bis septem praestantī corpore Nymphae,
 quārum quae formā pulcherrima Dēiopēa,

bis twice

Dēiopēa, *ae f.* a nymph

dis(s)iciō, *ere, iēcī, ictus* scatter, disperse

diversus, *a, um* scattered, diverse

forma, *ae f.* beauty, shape, form

Īlium, (*i*) *n.* Ilium, Troy, a city of Asia Minor

incutiō, *ere, cussi, cussus* strike (into)

(+ *dat.*)

inimicus, *a, um* hostile, unfriendly

nāvigō (1) sail, navigate

Nympha, *ae f.* nymph, one of the minor
 divinities of nature represented as
 beautiful maidens dwelling in the forests,
 streams, meadows, mountains, etc.

obruō, *ere, uī, utus* overwhelm, crush

penātēs, *ium m.* household gods

pontus, *i m.* sea

portō (1) carry, bear, bring

praestāns, *antis* surpassing, excellent

pulcher, *chra, chrum* beautiful, handsome,
 illustrious

septem seven

summergō (*subm-*), *ere, rsī, rsus* sink

Tyrrhēnus, *a, um* Tyrrhenian, of Etruria,
 a district of northwestern Italy

67. **gēns inimīca mihī**: i.e., *Teucri*.
Tyrrhēnum aequor: that part of the Medi-
 terranean west of Italy, east of Corsica and
 Sardinia, and north of Sicily.

68. **Īlium . . . portāns victōsque penātēs**:
 see note on **inferret deōs** (6). They were *bear-*
ing Ilium in their plan to found a new city,
 which was to continue the people and the
 customs of the **Īlium** (Troy) which had been
 destroyed. The worship of the penates, house-
 hold gods at Rome, was an essential part of
 Roman daily life, and was seen as a link to the
 Romans' Trojan past. **victōs**: *defeated* by the
 Greeks in the Trojan War.

69. **incute**: imperat. **vim ventīs**: AL-
 LITERATION; App. 411. **ventīs**: *dat.* with
 a compound; App. 298. **submersās obrue**
puppēs: *overwhelm the sunken ships*, i.e.,
sink and overwhelm the ships, a good ex-
 ample of the figure known as PROLEPSIS, or
anticipation.

70. **age**: imperat. **diversōs** (**Teucrōs**): i.e.,
 drive the Trojans in different directions and
 scatter their corpses over the sea; another
 example of PROLEPSIS. **dissice**: usually writ-
 ten with one -s-; the doubled consonant here
 gives Juno's words an extra hissing sound,
 perhaps not coincidentally. **pontō**: *abl.*
of place where; App. 319.

71. **mihī**: *dat.* of possession; App. 299. **bis**
septem: *twice seven*; more poetic than to say
 simply *fourteen*. **praestantī corpore**: *abl.*
of quality; App. 330.

72. **formā**: *abl.* of respect; App. 325; de-
 pendent on **pulcherrima**. **Dēiopēa**: *nom.*
by attraction into the case of the rel. pron., quae;
 the accusative would be expected, as *obj.* of
iungam; App. 242, *a*. **quārum**: use the En-
 glish demonstrative in translation, and read
 accordingly: **Dēiopēam, quae (est) eārum**
(nymphārum) pulcherrima formā, iun-
gam (tibi) stabili cōnūbio et (eam) dicābō
(tuam) propriam.

- cōnūbiō iungam stabili propriamque dicābō,
omnēs ut tēcum meritis prō tālibus annōs
 75 *exigat et pulchrā faciat tē prōle parentem.*
Aeolus haec contrā: “Tuus, Ō rēgīna, quid optēs
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hoc rēgnī, tū scēptra Iovemque
conciliās, tū dās epulis accumbere dīvum
 80 *nimbōrumque facis tempestātumque potentem.”*

accumbō, ere, cubui, cubitus recline (at)
 (+ *dat.*)

Aeolus, ī m. god of the winds

annus, ī m. year

capessō, ere, ivi, itus (under)take,
 perform

conciliō (1) win over, unite

contra opposite, against, in reply (+ *acc.*)

cōnūbium, (i) ī n. marriage, wedlock

dicō (1) consecrate, dedicate

epulae, ārum f. banquet, feast

exigō, ere, ēgi, āctus complete, pass

explōrō (1) examine, search out

fās n. indecl. right, divine law, duty

iungō, ere, iūnxī, iūnctus join, yoke, unite

iussum, ī n. command, order

meritum, ī n. reward, merit

nimbus, ī m. storm cloud, rainstorm

optō (1) desire, choose, hope (for)

potēns, entis powerful, ruling (+ *gen.*)

prō before, for (+ *abl.*)

prōlēs, is f. offspring, progeny

proprius, a, um one's own, permanent

pulcher, chra, chrum beautiful, handsome,
 illustrious

quicumque, quaecumque, quodcumque
 whoever, whatever

scēptum, ī n. staff, scepter, power

stabilis, e firm, lasting, stable

tempestās, ātis f. tempest, storm; time

73. **cōnūbiō**: in *wedlock*, *abl.* of place where or means; App. 319, 331. **cōnūbiō** is either trisyllabic by SYNZESIS, and pronounced as though written **cōnūbyō** (i.e., consonantal -i-), or quadrisyllabic, with the variable syllable -nub- scanned as short. **iungam (tibi) dicābō (eam) propriam**: *I shall dedicate her (Deiopea) to you (as) your very own*. Juno was goddess of marriage. **propriam**: with the first syllable short; App. 17.

74. **tēcum** = **cum tē**; App. 321, *a*.

75. **prōle**: *abl.* of quality; App. 330, or means; App. 331. **pulchrā prōle parentem**: ALLITERATION. **exigat, faciat**: subjunctives of result or purpose; App. 364, 388. **parentem** = **patrem**.

76. **haec (dixit)**. **optēs**: *indir. quest.*; App. 349. **Tuus (est) labor**: *yours (is) the task*. Aeolus thus absolves himself from responsibility, if his obedience to Juno gets him into trouble.

77. **mihi**: *dat.* of reference; App. 301. **iussa (tua)**.

78. **quodcumque hoc (est) rēgnī**: *whatever this is (in the way) of a kingdom*, an expression of modesty. **rēgnī**: partitive *gen.* with **quodcumque**; App. 286. **Tū**: always emphatic, and an example of ANAPHORA, the repetition of a single word at the beginning of successive clauses or phrases.

79. **conciliās**: this one verb should be translated twice, first with its obj. **quodcumque hoc rēgnī** (“win for”) and then with its objs. **scēptra Iovemque** (“win over”). **epulis**: *dat.* with compound; App. 298. The ancient Romans regularly reclined at meals. **dīv(ōr)um**: App. 37, *d*. **accumbere**: *inf.* used as obj. of **dās**, *you grant (me) the privilege of reclining*. As one of the lesser gods, Aeolus was dependent upon the favor of the more powerful divinities.

80. **facis (mē) potentem nimbōrum tempestātumque**.

*Haec ubi dicta, cavum conversā cuspide montem
impulit in latus; ac ventī velut agmine factō,
quā data porta, ruunt et terrās turbine perflant.
Incubūere marī tōtumque ā sēdibus imīs*
85 *ūnā Eurusque Notusque ruunt crēberque procellis
Āfricus, et vastōs volvunt ad litora flūctūs.
Insequitur clāmorque virum stridorque rudentum;
ēripiunt subitō nūbēs caelumque diemque*

Āfricus, ī m. (southwest) wind
cavus, a, um hollow, vaulted
convertō, ere, ī, rsus turn (around), reverse
crēber, bra, brum frequent, crowded
cuspis, idis f. point, spear
Eurus, ī m. (east) wind
impellō, ere, puli, pulsus drive, strike
(against)
incumbō, ere, cubuī, cubitus lie upon,
brood over (+ *dat.*)
insequor, ī, secūtus follow, pursue
latus, eris n. side, flank

Notus, ī m. (south) wind
nūbēs, is f. cloud, fog, mist
perflō (1) blow (over, through)
porta, ae f. gate, door, opening
procella, ae f. blast, gust
quā adv. where, in any way
rudēs, entis m. rope, cable
stridor, ōris m. creaking, grating, whirring
subitō adv. suddenly
turbō, inis m. whirl(wind, pool), storm
ūnā adv. together, at the same time
velut(i) (even) as, just as

81–123. A storm wrecks some of the Trojan ships and scatters the rest. The entire scene is indebted to the description of a storm at sea given by Homer in *Odyssey* 5.

81. ubi haec dicta (sunt ab Aeolō).
cavum conversā cuspide: observe the ALLITERATION.

82. impulit: Aeolus thus opens the barriers and lets out the winds. **agmine factō:** abl. abs.; App. 343; a SIMILE (**velut**) drawn from the imagery of military life.

83. Observe the ALLITERATION: every word but one in this line contains a **t. data (est). turbine:** abl. of manner; App. 328; or means.

84. Incubūere = incubuērunt, from **incumbō.** The perfect, after a series of presents, denotes rapid or instantaneous action; *they have fallen upon the sea.* **marī:** dat. with compound; App. 298. **tōtum (mare):** obj. of **ruunt** (85).

85. ruunt: overturn. **Eurus, Notus, Āfricus:** all the winds blow at once, and in their struggles produce a mighty storm. **procellis:** abl. of respect or means with **crēber**; App. 325, 331. **-que, -que, -que:** POLYSYNDETON; App. 439.

86. vastōs volvunt: ALLITERATION, employed very effectively here to evoke the noise of the storm.

87. vir(ōr)um: Aeneas and the other Trojans. **-que, -que:** POLYSYNDETON.

88. diem = lūcem diēi; alternatively, **caelumque diemque** may be construed as an instance of HENDIADYS, = **caelum diēi. -que, -que:** POLYSYNDETON.

- 90 *Teucrōrum ex oculis; pontō nox incubat ātra;*
intonuēre poli et crēbris micat ignibus aethēr
praesentemque virīs intentant omnia mortem.
Exemplō Aenēae solvuntur frīgore membra;
ingemit et duplicēs tendēns ad sīdera palmās
tālia vōce refert: "Ō terque quaterque beāti,
 95 *quīs ante ōra patrum Troiae sub moenibus altis*
contigit oppetere! Ō Danaum fortissime gentis
Tydidē! Mēne Iliacis occumbere campīs

aethēr, eris *m.* upper air, sky, ether
beātus, a, um happy, blessed
contingō, ere, tigi, tāctus touch, befall
crēber, bra, brum frequent, crowded
duplex, icis double, both
exemplō *adv.* immediately, straightaway
fortis, e strong, brave, valiant
frīgus, oris *n.* cold, chill
Iliacus, a, um of Ilium, Trojan
incubō, āre, uī (āvi), itus (ātus) lie upon,
 brood over (+ *dat.*)
ingemō, ere, uī groan
intentō (1) threaten, aim
intonō, āre, uī thunder, roar
membrum, i *n.* limb, member, part
micō, āre, uī quiver, flash

occumbō, ere, cubui, cubitus fall (in death)
oppetō, ere, ivi (ii), itus encounter, meet (death)
palma, ae *f.* palm, hand
polus, i *m.* pole, sky, heaven
pontus, i *m.* sea
praesēns, entis present, instant
quater four times
solvō, ere, i, solūtus relax, loose(n)
ter thrice, three times
Tydidēs, ae *m.* son of Tydeus, Diomedes, who fought against Aeneas in single combat before Troy and would have killed him had Venus not spirited her son away

89. **pontō**: *dat.* with compound; App. 298.

90. **Intonuēre** = **intonuērunt**; App. 204, 4. **ignibus (Iovis)**: *lightning*, *abl.* of means or manner; App. 328, 331.

91. **virīs** = **Teucrīs**; *dat.* of reference; App. 301. **omnia**: used substantively, *all things*, as subject of **intentant**. The terror that comes over the Trojans is all-encompassing.

92. **frīgore**: *chilly fear*; the ancient heroes were not ashamed to display their emotions, and often gave way to terror or grief, weeping copiously on occasion.

93. **duplicēs palmās**: In prayer the ancient Greeks and Romans extended their hands with the palms upward, ready to accept the gods' blessing.

94. **tālia (dicta). beāti (vōs)**: *voc.*

95. **quīs ante ōra patrum (vestrum) sub moenibus Troiae contigit oppetere (mortem)**. **quīs** = **quibus**; App. 109, *c*; observe

the quantity of the **-i-**; *dat.* with **contigit**; App. 298. **ante ōra**: where their kinsmen and friends might witness their glorious deeds and death and would bury their bodies, thus giving rest to their souls; for the souls of the unburied must wander restlessly after death.

96. **oppetere (mortem)**: subject of **contigit**. **Dana(ōr)um**: App. 37, *d.*

97. **Mē**: subject of **potuisse**. **Mēne potuisse**: *could I not*, etc. *inf.* in an exclamatory quest.; App. 262. The construction, opening as it does with **Mēne**, recalls Juno's rhetorical quest. at 37. **Tydidē**: Gk. *voc.*: the final **-e** is long. Aeneas engaged in a disastrous duel in the *Iliad* with Diomedes and barely escaped with his life, being rescued by his mother, the goddess Venus. (**in**) **campīs**: *abl.* of place where; App. 319. **occumbere (morti)**: complementary *inf.* with **potuisse**, as is also **effundere** in 98.

- nōn potuisse tuāque animam hanc effundere dextrā,
saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns*
100 *Sarpēdōn, ubi tot Simois correpta sub undīs
scūta virum galeāsque et fortia corpora volvit!”*
*Tālia iactantī stridēns Aquilōne procella
vēlum adversa ferit, flūctūsque ad sīdera tollit.*
Franguntur rēmī, tum prōra āvertit et undīs
105 *dat latus, īnsequitur cumulō praeuptus aquae mōns.*
Hī summō in flūctū pendent; hīs unda dehiscēns

adversus, a, um opposite

Aeacidēs, ae m. descendant of Aeacus,

Achilles, Greek chieftain

aqua, ae f. water

Aquilō, ōnis m. (north) wind

āvertō, ere, ī, rsus turn away, avert

corripīō, ere, uī, reptus snatch (up)

cumulus, ī m. heap, mass

dehiscō, ere, hīvi gape, split, open

effundō, ere, fūdī, fūsus pour out

feriō, ire strike, beat

fortis, e strong, brave, valiant

frangō, ere, frēgī, frāctus break, shatter

galea, ae f. helmet

Hector, oris m. leader of the Trojans

īnsequor, ī, secūtus follow, pursue

iaceō, ēre, uī, itus lie (low, outspread)

iactō (1) toss, buffet; utter

latus, eris n. side, flank

pendeō, ēre, pependī hang

praeuptus, a, um steep, towering

procella, ae f. blast, gale

prōra, ae f. prow

saevus, a, um fierce, cruel, stern

Sarpēdōn, onis m. king of Lydia, ally of the Trojans

scūtum, ī n. shield

Simois, entis m. river near Troy

strid(e)ō, ēre, dī creak, rustle, roar

tot so many

98. hanc = meam. (tuā) dextrā (manū): abl. of means; App. 331.

99. tēlō: construe as if with **ictus** (*slain by the spear*) as abl. of means, or with **iacet** (*lies dead because of the spear*) as abl. of cause; App. 331, 332. Observe the emphasis obtained by ANAPHORA of **ubi**; App. 413.

100. Sarpēdōn (iacet): an ally of the Trojans, and son of Jupiter. **Simois . . . volvit.**

101. vir(ōr)um. correpta sub undīs: goes with **scūta** and **galeās** as well as with **corpora** and refers to the corpses and armor of slain warriors swept along by (under) the water.

102. (Aenēae) iactantī: dat. of reference; App. 301. **Tālia (dicta):** obj. of **iacantī**. **Aquilōne:** abl. of means; App. 331.

103. ferit: from **feriō**; not to be confused with the verb **ferō**. **adversa (procella). ad sīdera:** such exaggerated language is called HYPERBOLE.

104. rēmī: the ancient ship used both oars and sails. **prōra (se) āvertit et undis dat latus (nāvis).**

105. cumulō: abl. of manner; App. 328. **mōns:** more HYPERBOLE; note the smashing effect of the monosyllable at the end of the line.

106. Hī (virī). hīs (virīs): dat. of reference; App. 301. **hī . . . hīs:** *these . . . for those; some . . . for others*, referring to the crews of different ships; ANAPHORA.

terram inter flūctūs aperit, furit aestus harēnis.
 Trēs Notus abreptās in saxa latentia torquet
 (saxa vocant Itali mediīs quae in flūctibus Ārās,
 110 dorsum immāne marī summō), trēs Eurus ab altō
 in brevia et syrtēs urget, miserābile vīsū,
 inluditque vadīs atque aggere cingit harēnae.
 Ūnam, quae Lyciōs fidumque vehēbat Orontēn,
 ipsius ante oculōs ingēns ā vertice pontus

abripio, ere, ui, rebus carry off, snatch
 away
aestus, ūs m. boiling (surge), tide
agger, eris m. mound, bank
altum, ī n. the deep (sea)
aperio, ire, ui, ertus open, disclose
Ārae, ārum f. the Altars, a ledge of rocks
 between Sicily and Africa
brevis, e short, shallow
cingō, ere, cīnxī, cinctus gird(le), encircle
dorsum, ī n. back, ridge, reef
Eurus, ī m. (east) wind
fidus, a, um faithful, trustworthy
harēna, ae f. sand, beach
inlidō, ere, si, sus dash against (into)
 (+ dat.)

Italus, a, um Italian
lateō, ēre, ui lie hid, hide, lurk
Lycius, a, um Lycian, of Lycia, a country of
 Asia Minor
miserābilis, e pitiable, wretched
Notus, ī m. (south) wind
Orontēs, is (i) m. comrade of Aeneas
pontus, ī m. sea
syrtis, is f. sand bar, reef
torqueō, ēre, rsī, rtus turn, twist, whirl
trēs, tria three
urgeō, ēre, ursī drive, force, press
vadum, ī n. shallow, shoal, depth(s)
vehō, ere, vēxī, vectus carry, convey
vertex, icis m. peak, summit, head, top;
 whirlpool

107. **terram**: the bottom (of the sea); the
 HYPERBOLE is continued. **harēnis**: with the
 sands, abl. of means; App. 331.

108–9. **Trēs (nāvēs) abreptās**: obj. of
torquet. saxa . . . saxa: ANAPHORA. **mediīs**
in flūctibus: in the middle (of the) waves; App.
 246. **quae saxa Itali vocant Ārās**: **quae** is a
 rel. adj. agreeing with **saxa**; **saxa** is obj. of
vocant, and **Ārās** is predicate acc. **Ārās**: the
 Altars, the Roman name for a ledge of rocks
 off the African coast, just outside the harbor
 of ancient Carthage.

110. (in) **marī summō**: at the surface of
 the sea; abl. of place where; App. 319, 246.
dorsum: apposition with **saxa. trēs (nāvēs)**:
 obj. of **urget**.

111. **miserābile vīsū**: piteous to behold;
miserābile is a neut. adj. modifying the idea
 expressed in the preceding sentence, while
vīsū is the supine of **videō** and an abl. of re-
 spect; App. 325.

112. **vadīs** = **in vada**, understand either as
 dat. of direction, sometimes used instead of
 the acc. of place to which; App. 306, or as dat.
 with a compound verb; App. 298.

113. **Ūnam (nāvem). Orontēn**: acc., a Gk.
 form.

114. **ipsius (Aeneāe)**: of the master, a com-
 mon use of **ipse**. Cf. **ipsa** (42) and **ipsōs** (40).
 Note the shortening of -i- in the -ius gen. end-
 ing of this adj., and see the note on **illius** (16).
ā vertice: from high above.

- 115 *in puppim ferit: excutitur pronusque magister
volvitur in caput, ast illam ter flūctus ibidem
torquet agēns circum et rapidus vorat aequore vertex.
Appārent rārī nantēs in gurgite vastō,
arma virum tabulaeque et Trōia gaza per undās.*
- 120 *Iam validam Ilioneī nāvem, iam fortis Achātae,
et quā vectus Abās, et quā grandaevus Alētēs,
vicit hiems; laxīs laterum compāgibus omnēs
accipiunt inimicum imbrem rīmīsque fatiscunt.*

Abās, antis *m.* Trojan leader
Achātēs, ae *m.* faithful comrade of Aeneas
Alētēs, ae *m.* Trojan leader
appāreō, ēre, uī, itus appear
compāgēs, is *f.* joint, seam, fastening
excutiō, ere, cussī, cussus cast out, shake off
fatiscō, ere split, open, gape
feriō, ire strike, beat
fortis, e brave, strong, valiant
gaza, ae *f.* treasure, wealth
grandaevus, a, um aged, old
gurges, itis *m.* abyss, gulf, whirlpool
hiems, emis *f.* winter, storm
ibidem *adv.* in the same place
Ilioneus, ei *m.* Trojan leader
imber, bris *m.* rain, flood, water

inimicus, a, um hostile, unfriendly
latus, eris *n.* side, flank
laxus, a, um loose, open, lax
magister, trī *m.* master, pilot
nō (1) swim, float
pronus, a, um leaning forward, headlong
rapidus, a, um swift, whirling, consuming
rārus, a, um scattered, far apart
rīma, ae *f.* crack, fissure
tabula, ae *f.* plank, board
ter three times, thrice
torqueō, ēre, rsī, rtus turn, twist, whirl
Trōius, a, um Trojan, of Troy
validus, a, um strong, mighty
vehō, ere, vēxī, vectus carry, convey
vertex, icis *m.* top, summit; whirlpool
vorō (1) swallow (up)

115. **ferit**: from **feriō**. **in**: *upon*. **excutitur** (**ē nāvī**).

116. **in caput**: *headlong*. **illam** (**nāvem**): contrasted with the helmsman (**magister**).

117. (**in**) **aequore**: *abl.* of place where; App. 319.

118. **nantēs**: *pres. participle* of **nō**, modifying **rārī** (**virī**), **arma**, **tabulae**, and **gaza**, but agreeing with the nearest word, **rārī** (**virī**), *men here and there*; App. 238.

119. **vir(ōr)um**. **arma**: such as wooden shields and leather helmets made of light and buoyant material. **gaza**: the first syllable is long by position; App. 15.

120. **Ilioneī**: *gen.*, with the final **ei** pronounced as one syllable by SYNIZESIS. (**nāvem**) **fortis Achātae**. **Iam . . . iam**: ANAPHORA.

121. **et** (**nāvem**) **quā vectus** (**est**) **Abās, et** (**nāvem**) **quā** (**vectus est**) **Alētēs. et quā . . . et quā**: ANAPHORA.

122. **laxis compāgibus**: *abl.* of means or instrument, or *abl. abs.* **omnēs** (**nāvēs**).

123. **rīmīs**: *abl.* of means or manner; App. 328, 331. Cf. 83, 105. **imbrem** = **aquam maris**.

- Intereā magnō miscērī murmure pontum
 125 ēmissamque hiemem sēnsit Neptūnus et īmis
 stāgna refūsa vadīs, graviter commōtus, et altō
 prōspiciēns summā placidum caput extulit undā.
 Disiectam Aenēae tōtō videt aequore classem,
 flūctibus oppressōs Trōas caelīque ruīnā;
 130 Nec latuēre doli frātre m Iūnōnis et īrae.
 Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:
 “Tantane vōs generis tenuit fidūcia vestri?
 Iam caelum terramque meō sine nūmine, ventī,

altum, ī *n.* the deep (sea)

commoveō, ēre, mōvī, mōtus move,
disturb

dehinc *adv.* then, thereupon

disiciō, ere, iēcī, iectus scatter, disperse

dolus, ī *m.* deceit, wiles, trick, fraud

efferō, ferre, extulī, elātus raise, lift (up)

ēmittō, ere, mīsī, missus send forth

Eurus, ī *m.* (east)wind

fidūcia, ae *f.* confidence, trust

frāter, tris *m.* brother

graviter *adv.* heavily, violently, greatly

hiemis, ī *m.* winter, storm

intereā *adv.* meanwhile, meantime

lateō, ēre, uī lie hid, escape the notice (of)

misceō, ēre, uī, mixtus mix, confuse, stir

murmur, uris *n.* murmur, roar, rumble

Neptūnus, ī *m.* Neptune, god of the sea

opprimō, ere, pressī, pressus overwhelm,
crush

placidus, a, um calm, quiet, peaceful

pontus, ī *m.* sea

prōspiciō, ere, spexī, spectus look out
(on), see

refundō, ere, fūdī, fūsus pour back

ruīna, ae *f.* downfall, ruin

sentīō, ire, sēnsī, sēnsus feel, perceive

sine without (+ *abl.*)

stāgnum, ī *n.* still waters, depth

Trōs, Trōis *m.* Trojan

vadum, ī *n.* shallow, shoal, depth(s)

vester, tra, trum your(s), your own

Zephyrus, ī *m.* (west) wind

124–56. Neptune, god of the sea, intervenes; he rebukes the winds and calms the sea.

124. magnō miscērī murmure: ALLITERATION (**m**) and ONOMATOPOEIA. **murmure**: *abl.* of attendant circumstance or manner; App. 329, 328.

125. ēmissam (esse).

126. refūsa (esse). vadīs: either *abl.* of separation; App. 340, or *dat.* of direction; App. 306. The ambiguity of construction may be meant to reflect the confused movement of the water. (**in**) **altō**: *over the sea*; *abl.* of place where; App. 319. **commōtus (animō)**: although disturbed in spirit as a god he maintains an outward calm (**placidum caput** of 127).

127. (ex) undā: *abl.* of separation; App. 340; *from the crest of the wave*; App. 246.

128. (in) tōtō aequore: *abl.* of place where; App. 319.

129. Trōas: *acc. pl.*, a Gk. form. (**et videt**) **Trōas oppressōs (esse). caelī ruīnā**: HYPERBOLE.

130. latuēre = **latuērunt**; App. 204, 4. **frātre m**: Neptune, as Juno's brother, knew her tricky nature (**doli**) and her ugly temper (**īrae**).

131. dehinc: one syllable by SYNZESIS. **tālia (dicta)**.

132. generis fidūcia vestri: this verse is sarcastic; the winds were of divine origin, being descended from Aurora, goddess of the dawn, and from Astraeus, a Titan rival of the gods.

133. caelum terramque: HYPERBOLE.

- miscēre et tantās audētis tollere mōlēs?
 135 Quōs ego—sed mōtōs praestat compōnere flūctūs.
 Post mihi nōn similī poenā commissa luētis.
 Mātūrāte fugam rēgīque haec dicite vestrō:
 nōn illi imperium pelagī saevumque tridentem,
 sed mihi sorte datum. Tenet ille immānia saxa,
 140 vestrās, Eure, domōs; illā sē iacet in aulā
 Aeolus et clausō ventōrum carcere rēgnet.”
 Sic ait, et dictō citius tumida aequora plācat
 collētāsque fugat nūbēs sōlemque redūcit.

Aeolus, ī *m.* god of the winds
audeō, ēre, ausus sum dare, venture
aula, ae *f.* court, hall
carcer, eris *m.* prison, inclosure
citō *adv.* quickly, soon
claudō, ere, sī, sus (en)close, hem in
colligō, ere, lēgī, lēctus collect, gather
commissum, ī *n.* fault, crime
compōnō, ere, posuī, pos(i)tus compose,
 construct, calm, quiet
Eurus, ī *m.* (east)wind
fugō (1) put to flight, rout
iactō (1) toss, buffet, vaunt
luō, ere, luī atone for
mātūrō (1) hasten, speed; ripen
misceō, ēre, uī, mixtus mix, confuse, stir

mōlēs, is *f.* mass, burden, heap
nūbēs, is *f.* cloud, mist, fog
plācō (1) calm, quiet
post *adv.* afterward; *prep.* + *acc.* after, behind
praestō, āre, stitī, stitus surpass, be better
redūcō, ere, dūxī, ductus lead back, bring
 back
rēgnō (1) rule, reign
saevus, a, um fierce, cruel, stern
similis, e like, similar
sōl, sōlis *m.* sun, day
sors, rtis *f.* lot, fate, destiny
tridēns, entis *m.* trident, symbol of
 Neptune as god of the sea
tumidus, a, um swelling, swollen
vester, tra, trum your(s), your own

134. **miscēre, tollere**: depend on **audētis**, as complementary infs.; App. 259.

135. **Quōs = Vōs. Quōs ego**—: a good and famous example of APOSIOPESIS; i.e., instead of completing his sentence, the speaker breaks off abruptly and leaves to the imagination, as being beyond the power of adequate expression in words, just what sort of dire punishment he may inflict upon the guilty winds; **Quōs** is thus the obj. and **ego** the subject of the unexpressed verb.

136. **nōn similī poenā**: abl. of means; App. 331; *by no similar punishment*, i.e., by a much greater one; this figure of speech is called LITOTES.

137. **rēgī vestrō = Aeolō**.

138. **illi**: dat. of indir. obj. in emphatic position contrasted with **mihi** in the same

position in the following line. **tridentem**: subject of **datum (esse)**, an inf. in indir. stmt., dependent on **dicite**, in 137.

139. **sorte**: when Saturn was overthrown, the three gods, Jupiter, Neptune, and Pluto, divided his dominion among them by lot, Jupiter receiving the dominion of heaven, Neptune of the sea, and Pluto of the realm of the dead in the lower world.

140. **vestrās**: referring to all the winds, although Neptune is directly addressing Eurys only.

140–41. **illā, clausō**: emphatic by position. **iactet, rēgnet**: volitive or jussive subjunctives; App. 254. **(in) clausō carcere**: abl. of place where; App. 319.

142. **ait**: 3rd person sing. of **aiō**. **dictō**: abl. with comparative; App. 327.

- Cŷmothoē *simul et* Tritōn adnexus acūtō
 145 dētrūdunt nāvēs scopulō; levat *ipse* tridentī
et vastās aperit syrtēs *et* temperat *aequor*
atque rotīs *summās* levibus perlābitur undās.
Ac velutī magnō in populō cum saepe coōrta *est*
 sēditiō saevit*que animīs* ignōbile vulgus
 150 *iamque* facēs *et saxa* volant, furor *arma* ministrat;
tum, pietāte gravem *ac* meritīs *sī forte virum quem*
 cōnspeḡere, silent arrēctīs*que* auribus astant;

acūtus, a, um sharp, pointed, keen
 adnītor, ī, sus (nīxus) strive, lean against
 aperiō, ire, uī, ertus open, disclose
 arrigō, ere, rēxī, rēctus raise, prick up
 a(d)stō, āre, stitī stand (near, by)
 auris, is *f.* ear
 cōnspicīō, ere, spexī, spectus see,
 behold
 coōrior, irī, ortus (a)rise
 Cŷmothoē, ēs *f.* a sea nymph
 dētrūdō, ere, sī, sus push off, dislodge
 fax, facis *f.* firebrand, torch
 furor, ōris *m.* madness, frenzy, rage
 gravis, e heavy, weighty; venerable
 ignōbilis, e inglorious, common
 levis, e light, swift
 levō (1) lift, raise
 meritum, ī *n.* reward, service, merit

ministrō (1) tend, serve, supply
 perlābor, ī, lāpsus glide over
 pietās, ātis *f.* loyalty, devotion, duty
 populus, ī *m.* people, nation, crowd
 rota, ae *f.* wheel; chariot
 saepe *adv.* often
 saeviō, ire, ivī (iī), itus rage, be fierce
 scopulus, ī *m.* rock, cliff, crag
 sēditiō, ōnis *f.* riot, strife
 sileō, ēre, uī be silent, be still
 syrtis, is *f.* sand bar, reef
 temperō (1) calm, control
 tridēns, entis *m.* trident, symbol of
 Neptune
 Tritōn, onis *m.* Triton, a minor sea-god
 velut(i) as, just as
 volō (1) fly, speed
 vulgus, ī *n.* (m.) crowd, throng, herd

144. Cŷmothoē: nom.; a Gk. form.

145. ipse: the master (Neptune). See note on ipsōs (40). (dē) scopulō: abl. of separation; App. 340. levat: with the trident as a lever. tridentī: abl. of an i- stem.

147. rotīs levibus: abl. of manner; App. 328, or of means.

148. velutī saepe cum: just as often (happens) when; this phrase introduces one of Vergil's most famous SIMILES, the first to appear in the Aeneid.

149. animīs: abl. of place where or manner; App. 319, 328.

150. facēs: very dangerous in a city with so many wooden buildings as there were in ancient Rome. furor arma ministrat: Madness provides weapons, i.e., in the people's fury any object serves as a weapon.

151. quem: some, the indef. pron. pietāte, meritīs: abl. of cause or respect with gravem; App. 325, 332.

152. arrēctīs auribus: abl. abs. or abl. of manner; App. 343, 328. arrectis auribus astant: ALLITERATION. cōnspeḡere = cōnspeḡerunt; App. 204, 4. silent, astant: plurals, because of the collective idea in vulgus and populō; App. 236, a.

ille rēgit dictīs animōs et pectora mulcet:
 sic cūctus pelagī cecidit fragor, aequora postquam
 155 prōspiciēns genitor caelōque invectus apertō
 flectit equōs currūque volāns dat lōra secundō.

apertus, a, um open, clear
cadō, ere, cecidi, cāsus fall, subside
currus, ūs m. chariot, car
flectō, ere, exī, exus bend, turn, guide
fragor, ōris m. crash, uproar
invehō, ere, ēxī, ectus carry in, convey
lōrum, ī n. rein, thong

mulceō, ēre, lsi, lsus soothe, calm
postquam after (that), when
prōspiciō, ere, spexī, spectus look out on
secundus, a, um following, favorable,
 obedient
regō, ere, rēxī, rēctus rule, control
volō (1) fly, speed

154–5. **sic**: correlative with **velutī** in 148.
postquam genitor . . . flectit et . . . dat. aequora: obj. of **prōspiciēns**.

155. **(in) caelō apertō**: abl. of place where; App. 319. **genitor**: Neptune. **invectus (currū)**: riding in his car.

156. **flectit . . . dat**: historical pres.; App. 351,1, *a*. **currū**: dat. of indir. obj.; App. 295.



Neptune on his sea-chariot, mosaic from Ostia.

- Dēfessi Aeneadae quae proxima litora cursū
 contendunt petere, et Libyae vertuntur ad ōrās.
Est in sēcessū longō locus: insula portum
 160 *efficit obiectū laterum, quibus omnis ab altō*
frangitur inque sinūs scindit sēsē unda reductōs.
Hinc atque hinc vastae rūpēs geminīque minantur
in caelum scopulī, quōrum sub vertice lātē
aequora tūta silent; tum silvīs scaena coruscīs
 165 *dēsuper, horrentīque ātrum nemus imminet umbrā.*

Aeneadae, (ā)rūm *m.* descendants
 (followers) of Aeneas

altum, ī *n.* the deep (sea); heaven

contendō, ere, ī, ntus strive; hasten

coruscus, a, um waving, quivering,
 flashing

dēfessus, a, um weary, tired, worn

dēsuper *adv.* from above

efficiō, ere, fēcī, fectus make, form

frangō, ere, frēgī, fractus break, shatter

horreō, ēre, uī bristle, shudder, tremble

immineō, ēre hang over, threaten

insula, ae *f.* island

lātē *adv.* widely, far and wide

latus, eris *n.* side, flank

Libya, ae *f.* region of North Africa

minor, āri, ātus threaten, tower

nemus, oris *n.* grove, forest

obiectus, ūs *m.* projection, overhang

proximus, a, um nearest

reducō, ere, dūxī, ductus bring back, lead
 back

rūpēs, is *f.* crag, cliff

scaena, ae *f.* background, stage

scindō, ere, scidi, scissus split, divide

scopulus, ī *m.* rock, cliff

sēcessus, ūs *m.* inlet, recess

sileō, ēre, uī be silent, be still

sinus, ūs *m.* fold, gulf, bay

tūtus, a, um safe, protected, secure

vertex, icis *m.* summit, top

vertō, ere, ī, rsus (over)turn, (ex)change

157–209. Aeneas, with seven out of twenty ships, lands on the coast of North Africa near Carthage. He kills seven fine stags, which he divides among his comrades, whom he tries to console and encourage.

157–8. Aeneadae litora, quae (sunt) proxima, cursū petere contendunt. The word **cursū** has two implications, both of which are probably relevant here: the men are moving with speed, i.e., “running”; and they travel on their “course.”

159. The opening words **est...locus** mark this passage as an **ECPHRASIS**, the detailed and vivid description of a place or work of art.

159–60. insula efficit (hunc locum) portum. portum: predicate acc. **in sēcessū longō:** the inlet extends deep into the land.

160. quibus: abl. of means; App. 331; the antecedent is **laterum**.

160–61. omnis unda (veniēns) ab altō frangitur et sē in sinūs reductōs scindit. sēsē = sē. Observe the **ALLITERATION**.

162. Hinc atque hinc: *on (from) this side and that*, i.e., on both sides. **rūpēs (sunt).**

164. scaena: the place resembles a stage with its scenery. **silvīs coruscīs:** abl. of quality; App. 330.

165. horrentī umbrā: abl. of cause if taken with **ātrum**, or of manner if taken with **imminet**; App. 332, 328. It is curious that Vergil uses here a verb the literal meaning of which, “threatens” (cf. **minantur**, 162), is at odds with the apparent peacefulness of the scene. This is meant to be a safe harbor for Aeneas and his men; yet twice its features are characterized in a less than entirely benign

- Fronte *sub* adversā scopulis pendentibus antrum;
 intus aquae dulcēs vivōque sedilia saxō,
 Nymphārum domus. hīc fessās nōn vincula nāvēs
 ūlla tenent, uncō nōn alligat ancora morsū.
 170 Hūc septem Aenēās collēctīs nāvibus omnī
 ex numerō subit, ac magnō tellūris amōre
 ēgressi optātā potiuntur Trōes harēnā
 et sale tābentēs artūs in litore pōnunt.

adversus, a, um opposite, facing
alligō (1) bind, hold (to)
ancora, ae f. anchor
antrum, ī n. cave, cavern
aqua, ae f. water
artus, ūs m. joint, limb
colligō, ere, lēgī, lēctus collect, gather
dulcis, e sweet, dear, fresh
ēgredior, ī, gressus go out, disembark
frōns, ontis f. front, face, brow
harēna, ae f. sand, beach
intus adv. within
morsus, ūs m. bite, bit
numerus, ī m. number, multitude

Nympha, ae f. nymph, a minor divinity of nature, represented as a beautiful maiden
optō (1) choose, desire, hope (for)
pendeō, ēre, pependi hang
potior, irī, itus gain (+ *abl.*)
sal, salis n. (m.) salt (water), sea
scopulus, ī m. rock, cliff
sedile, is n. seat, bench
septem seven
tābeō, ēre drip, soak, melt, waste
Trōs, Trōis m. Trojan
uncus, a, um curved, bent, hooked
vinc(u)lum, ī n. chain, bent, hooked
vīvus, a, um living, natural, alive

manner. **horrentī:** *abl.* of an *i-* stem; this word is probably used here to suggest the shade of bristling evergreens, such as cedars, firs, or pines.

166. fronte sub adversā: i.e., the cave is at the innermost end of the bay, facing the island. **scopulis pendentibus:** *abl.* of quality or material; App. 330, 324.

167. vivō saxō: denotes natural, not artificial, seats.

168. domus: in apposition with **antrum**, the cave just described; nymphs were supposed to frequent remote spots with beautiful natural scenery. **Hīc:** *adv.*, *here*; observe that the *-i-* is long in the *adv.* but short in the *pron.*

fessās nāvēs: PERSONIFICATION; or possibly a TRANSFERRED EPITHET, since it is actually the Trojans who are tired; App. 446.

169. ancora: anachronistic; hooked anchors were not used in the Bronze Age. **alligat (nāvēs).** **uncō morsū:** *abl.* of means; App. 331.

170. collēctīs nāvibus: *abl. abs.*; App. 343. **omni ex numerō:** we see from 393 that Aeneas had set out with twenty ships. For this pattern of words, see the note on 47.

171. magnō amōre: *abl.* of manner; App. 328.

172. Trōes: *nom. pl.*, a Gk. form.

173. sale: *abl.* of means with **tābentēs**.

- 175 *Ac primum silicī scintillam excūdit Achātēs*
suscēpitque ignem foliīs atque ārida circum
nūtrimenta dedit rapuitque in fōmite flammam.
Tum Cererem corruptam undīs Cereāliaque arma
expediunt fessī rērum, frūgēsque receptās
et torrēre parant flammīs et frangere saxō.
- 180 *Aenēās scopulum intereā cōnscendit, et omnem*
prōspectum lātē pelagō petit, Anthea sī quem
iactātum ventō videat Phrygiāsque birēmēs
aut Capyn aut celsis in puppibus arma Caīcī.

Achātēs, ae *m.* faithful comrade of Aeneas
Antheus, ei, acc. ea, m. comrade of Aeneas
āridus, a, um dry
birēmīs, is f. bireme, galley (with two banks of oars)
Caīcus, i m. comrade of Aeneas
Capys, yos, acc. yn m. comrade of Aeneas
celsus, a, um high, lofty, towering
Cereālis, e of Ceres, goddess of grain
Cerēs, eris f. goddess of grain
cōnscendō, ere, ī, ēnsus climb, mount
corrumpō, ere, rūpi, ruptus spoil, ruin
excūdō, ere, dī, sus strike out
expediō, ire, ivi (ii), itus bring out, prepare
folium, (i) i n. leaf
fōmes, itis m. tinder, fuel, shaving

frangō, ere, frēgi, frāctus break, crush
frūx, frūgis f. fruit, grain
iactō (i) toss, buffet
intereā adv. meanwhile, meantime
lātē adv. widely, far and wide
nūtrimentum, i n. food, fuel, nourishment
Phrygius, a, um Phrygian, Trojan
prōspectus, ūs m. view
rapiō, ere, uī, ptus snatch (up), whirl
recipiō, ere, cēpi, ceptus take back, recover
scintilla, ae f. spark
scopulus, i m. rock, cliff, crag
silix, icis m. (f.) flint
suscipiō, ere, cēpi, ceptus catch (up), receive
torreō, ēre, uī, tostus parch, roast

174. **silicī:** dat. of separation; App. 305.

175. **foliīs:** abl. of means; App. 331.
circum: adv. modifying **dedit:** *he places fuel around;* or else understand **circum** (**ignem**).

177. **Cererem:** *the goddess of grain.* The use of her name here to signify the gift she gives to humans, grain, is an example of METONYMY. **Cereālia arma:** *the utensils of Ceres, i.e., utensils or tools for grinding and for cooking grain.*

178. **expediunt (ex nāvibus). rērum:** gen. with the adj. **fessī;** App. 287, *wearry of their misfortunes. receptās (ex mari).*

179. **torrēre:** to make it easier to grind.
frangere: to make coarse meal. **flammīs . . . saxō:** abl. of means; App. 331.

181. **pelagō:** dat. of direction = **in pelagus;** App. 306, or else = **in pelagō,** abl. of place where; App. 319. **quem:** indef. *any,* modifying **Anthea,** acc., a Gk. form, *if he can see any Antheus;* in English we should say *if he can see anything of Antheus.*

182. **videat:** subjunctive in an indir. quest.; App. 349.

183. **Capyn:** acc., a Gk. form. **puppibus:** poetic plural. **arma:** especially shields fastened on the ship and conspicuous at a great distance.

- 185 *Nāvem in cōnspectū nūllam, trēs litore cervōs
prōspicit errantēs; hōs tōta armenta sequuntur
ā tergō et longum per vallēs pascitur agmen.
Cōstitit hīc arcumque manū celerēsque sagittās
corripuit fidus quae tēla gerēbat Achātēs,
ductorēsque ipsōs primum capita alta ferentēs*
190 *cornibus arboreis sternit, tum vulgus et omnem
miscet agēns tēlis nemora inter frondea turbam;
nec prius absistit quam septem ingentia victor
corpora fundat humī et numerum cum nāvibus aequet;*

absistō, ere, stitī cease, stop

Achātēs, ae m. faithful comrade of Aeneas

aequō (l) (make) equal

arboreus, a, um branching, tree-like

arcus, ūs m. bow

armentum, ī n. herd, drove

celer, eris, ere swift

cervus, ī m. stag, deer

cōsistō, ere, stitī, stitus stop, settle

cōnspectus, ūs m. sight, view

cornū, ūs n. horn

corripō, ere, uī, reptus snatch (up)

ductor, ōris m. leader

fidus, a, um faithful, trusty

frondeus, a, um leafy

gerō, ere, gessi, gestus carry (on)

humus, ī f. ground, soil, earth

misceō, ēre, uī, mixtus confuse, mix, mingle

nemus, oris n. grove, forest

numerus, ī m. number, multitude

pascor, ī, pāstus feed, graze

prius adv. first, sooner

prōspiciō, ere, spexī, spectus look out on,
see

quam how, than, as

sagitta, ae f. arrow

septem seven

sternō, ere, strāvī, strātus lay low, spread,
strew

tergum, ī n. back, hide, rear

trēs, tria three

turba, ae f. mob, crowd

vallis, is f. valley

vulgus, ī n. (m.) crowd, throng, herd

184. Nāvem (prōspicit). (in) *litore*: abl. of place where; App. 319. *Nāvem nūllam, trēs cervōs*: CHIASMUS and ASYNDETON.

185. hōs (cervōs): the three stags are at the head of the feeding herd.

186. vallēs: pl., but probably referring to a single valley; see the note on *īrae* (11), and cf. App. 243.

187. Cōstitit (Aenēās). *hīc*: adv., *here*; distinguish from the pron., which has a short -i-.

188. tēla: attracted into the rel. clause, it refers back to *arcum* and *sagittās*, objs. of *corripuit*.

189–91. ductōrēs: the three stags (184). *tum vulgus (sternit) et omnem turbam miscet, agēns (eōs = cervōs) tēlis inter frondea nemora*.

190. cornibus arboreis: abl. of quality; App. 330. *tum vulgus (sternit)*. *vulgus*: acc., *the herd*, as opposed to the leaders, *ductōrēs*.

191. nemora: poetic plural. *turbam*: the *vulgus* has now become a panic-stricken and tumultuous *turba*, a *mob*.

192. victor: (as) *victor*; apposition with *Aenēās*, the understood subject.

193. humī: loc.; App. 37, c. *numerus (cervōrum)*. *cum nāvibus* = *cum numerō nāvium*. *aequet*: temporal or anticipatory subjunctive with *priusquam*; App. 376, a.

- hinc portum petit et sociōs partitur in omnēs.*
 195 *Vina bonus quae deinde cadis onerārat Acestēs*
lītore Trīnaciō dederatque abeuntibus hērōs
dīvidit, et dictis maerentia pectora mulcet:
“Ō socii (neque enim ignārī sumus ante malōrum),
Ō passi graviōra, dabit deus his quoque finem.
 200 *Vōs et Scyllaeam rabiem penitusque sonantēs*
accestis scopulōs, vōs et Cyclōpia saxa
expertī: revocāte animōs maestumque timōrem

abeō, ire, ii (ivī), itus depart
accēdō, ere, cessi, cessus approach
bonus, a, um good, kind(ly), useful
cadus, i m. jar, urn
Cyclōpius, a, um Cyclopean, of the
 Cyclopes, huge one-eyed giants of Sicily
deinde adv. then, thereupon, next
dīvidō, ere, visi, visus divide, distribute
enim adv. for, indeed, surely
experior, iri, pertus try, experience
gravis, e heavy, grievous, serious
hērōs, ōis m. hero, mighty warrior
ignārus, a, um ignorant, inexperienced
maereō, ēre mourn, grieve (for)
malum, i n. evil, misfortune, trouble
maestus, a, um sad, mournful, gloomy
mulceō, ēre, lsi, lsus soothe, calm
onerō (1) load, burden

partior, iri, itus distribute, divide
patior, i, passus suffer, endure
penitus adv. within, deep(ly), wholly
quoque also
rabiēs, ēi f. rage, madness, fury
revocō (1) recall, restore
scopulus, i m. rock, cliff, crag
Scyllaeus, a, um of Scylla, a ravenous
 sea-monster, part woman and part sea
 creature, girdled with fierce dogs and
 destructive to mariners who attempted
 to sail past her cave situated on a narrow
 strait opposite the great whirlpool
 Charybdis
sonō, āre, ui, itus (re) sound, roar
timor, ōis m. fear, dread, anxiety
Trīnacrīus, a, um Trinacrian, Sicilian
vīnum, i n. wine

194. **et partitur (cervōs) in (among)**
omnēs sociōs (suōs).

195–97. **Deinde vīna, quae bonus Acestēs**
onerā(ve)rat (in) cadis (in) Trīnaciō lītore
et quae (ille) hērōs dederat (illis = Teucris)
abeuntibus, dīvidit (Aenēās). **deinde:** two
 syllables by SYNIZESIS. **onerā(ve)rat:** App.
 204. **cadis:** dat. of direction; App. 306; or else
 = **in cadis**, abl. of place where; App. 319. **Vīna**
 ... **dīvidit (Aenēās).**

196. **hērōs (Acestēs):** nom. sing., a Gk.
 form. Acestes had entertained Aeneas and
 his comrades during the preceding winter
 and had furnished them with supplies for the
 rest of their journey. **abeuntibus (Teucris):**
 indir. obj. of **dederat**.

197. **pectora (suōrum sociōrum).**

199. **Ō (vōs) passi graviōra (mala). his**
(malis): indir. obj. of **dabit**; App. 295.

201. **acces(sis)tis:** syncopated perf.; App.
 204. **vōs et:** correlative with **vōs et** in 200;
 ANAPHORA; App. 413. **Cyclōpia:** of the Cy-
 clopes, huge one-eyed giants, one of whom,
 Polyphemus, had killed and eaten several of
 the comrades of Odysseus while they were
 shut up in his cave. Odysseus and his men fi-
 nally succeeded in blinding Polyphemus and
 escaping. For the story, see 3.613–38, and
 Book 9 of Homer's *Odyssey*.

202. **expertī (estis).**

mittite; forsan et haec ōlim meminisse iuvābit.
Per variōs cāsūs, per tot discrīmina rērum
 205 *tendimus in Latium, sēdēs ubi fāta quiētās*
ostendunt; illic fās rēgna resurgere Troiae.
Dūrāte, et vōsmet rēbus servāte secundis.”
Tālia vōce refert cūrīsque ingentibus aeger
spem vultū simulat, premit altum corde dolōrem.

aeger, gra, grum sick, weary
cor, cordis *n.* heart, spirit, feelings
discrimen, inis *n.* crisis, danger
dolor, ōris *m.* grief, pain, suffering
dūrō (1) harden, endure
fās *n. indecl.* divine will, right, duty
fors(it)an *adv.* perhaps, perchance, possibly
illic *adv.* there
iuvō, āre, iūvī, iūtus help, please
Latium, (i)ī *n.* district of central Italy
 around Rome
meminī, isse remember, recall

ōlim *adv.* once, at some time
ostendō, ere, ī, ntus show, promise
quiētus, a, um calm, peaceful
premō, ere, pressī, pressus (re)press, control
resurgō, ere, surrēxi, surrēctus rise again
secundus, a, um following, favorable
simulō (1) imitate, pretend, feign
spēs, ei *f.* hope, expectation
tot so many
varius, a, um varied, different
vultus, ūs *m.* countenance, face

203. mittite: *dismiss. et = etiam, even.*
haec: obj. of **meminisse. forsan et haec,** etc.: *perhaps at some time we shall be glad to remember even these things.* A famous verse, often quoted.
iuvābit (nōs): *it will please (us), with meminisse as subject.*

205. tendimus (cursum) in Latium: it is curious that here Aeneas mentions Latium, since previously he has not known the name of their destination.

206. fās (est), etc.: *it is divine will that the realms of Troy rise there again. rēgna:* poetic plural; App. 243.

207. vōsmet: an emphatic form of **vōs.**

208. Tālia (dicta). vōce: contrasted with **corde** (209). **refert** (*Aenēās*). **cūrīs ingentibus:** *abl. of cause with aeger;* App. 332. **aeger:** concessive, i.e., (*although*) *sick at heart.*

209. (in) vultū: *abl. of place where or (less likely) means, sharply contrasted with corde. corde:* *abl. of place where or (less likely) means. spem:* contrasted with **dolōrem. altum corde:** *deep in his heart. spem . . . simulat, premit . . . dolōrem:* this figure is known as **CHIASMUS**. The contrast is here emphasized by placing the two pairs of words in inverse (reverse) order; that is, **spem** begins the first clause and is contrasted with **dolōrem**, which ends the second, while **simulat** ends the first clause and is thus contrasted with **premit**, which begins the second; App. 420; see the note on 184. Note also the **ASYNDETON** (lack of connective) between the two clauses, making the **CHIASMUS** all the more emphatic.

Book 1.418–440

- Corripuere *viam* intereā, quā sēmita mōnstrat.
Iamque ascendēbant collem, quī plūrimus urbi
 420 imminet adversāsque aspectat dēsUPER arcēs.
 Mirātur mōlem Aenēās, māgalia quondam,
 mirātur portās strepitumque et strāta viārum.
 Īnstant ardentēs Tyrii: pars dūcere mūrōs
 mōlirique arcem et manibus subvolvere saxa,
 425 pars optāre locum tēctō et conclūdere sulcō;
 iūra magistrātūsque legunt sānctumque senātum.
 Hīc portūs aliī effodiunt; hīc alta theātris
 fundāmenta locant aliī, immānēsque columnās

adversus, a, um opposite, facing
ascendō, ere, ī, ēnsus ascend, mount
a(d)spectō (1) look at, see, face
collis, is m. hill
columna, ae f. column, pillar
conclūdō, ere, si, sus (en)close
corripio, ere, ui, reptus snatch (up)
dēsUPER *adv.* from above
effodio, ere, fōdī, fossus dig out, excavate
fundāmentum, ī n. foundation
immineō, ēre hang over, menace (+ *dat.*)
īnstō, āre, stitī urge on, press on (+ *dat.*)
intereā *adv.* meanwhile, meantime
iūs, iūris n. law, justice, decree
legō, ere, lēgī, lēctus choose, gather
locō (1) place, locate, establish
māgalia, ium n. huts, hovels

magistrātus, ūs m. magistrate, officer
mīror, āri, ātus wonder (at), admire
mōlēs, is f. mass, burden, structure
mōlior, irī, itus work, effect, make
mōnstrō (1) show, point out
mūrūs, ī m. (city) wall, rampart
optō (1) choose, desire, hope (for)
porta, ae f. gate, door, opening
quā *adv.* where (by), in any way
sānctus, a, um sacred, holy, revered
sēmita, ae f. path
senātus, ūs m. senate, council of elders
strātum, ī n. pavement; bed
strepitus, ūs m. noise, uproar
subvolvō, ere, ī, volūtus roll up
sulcus, ī m. furrow, trench, ditch
theātrum, ī n. theater

418–40. Aeneas and Achates, rendered invisible by Venus, proceed to Carthage and admire the rising city.

418. (Aenēās Achātēsque) corripuerunt viam: *they hurried along their way.* **sēmita (sē) mōnstrat.**

419. plūrimus: *with imposing size.* **urbī:** *dat. by compound; App. 298.*

421. mōlem (urbis). quondam: before the building of the city. **Mirātur . . . mirātur:** ANAPHORA, here—as often—combined with ASYNDETON.

423. dūcere: *extend;* this and the following infs. either depend on **Īnstant**; App. 259, or are to be construed as historical infs.; App. 257.

423–25. pars, pars: in partitive apposition with **Tyrii**.

425. tēctō: *for a house:* *dat. of purpose;* App. 303. **conclūdere (locum tēctī) sulcō:** for the foundation.

426. magistrātūs: *acc. pl.*

427–28. aliī . . . aliī: *some . . . others.*

- rūpibus excidunt, scaenīs decora *alta futurīs*.
 430 Quālis apēs aestāte *novā per flōrea rūra*
 exercet *sub sōle labor, cum gentis* adultōs
 ēdūcunt fētūs, *aut cum liquentia mella*
 stīpant *et dulcī distendunt nectare cellās,*
aut onera accipiunt venientum, aut agmine factō
 435 ignāvum fūcōs pecus ā praesēpibus arcent;
 fervet opus redolent*que* thymō fraglantia mella.
 “Ō fortūnātī, *quōrum iam moenia surgunt!*”
Aenēas ait et fastīgia suspicit urbis.

adultus, a, um grown, adult
aestās, ātis f. summer
apis, is f. bee
arceō, ēre, uī keep off, defend
cella, ae f. cell, storeroom
decus, oris n. ornament, beauty, dignity
distendō, ere, ī, ntus distend, stretch
dulcis, e sweet, dear, fresh
ēdūcō, ere, dūxī, ductus lead forth
excidō, ere, ī, sus cut out, destroy
exerceō, ēre, uī, itus be busy, train
fastigium, (i) ī n. summit, top, height
ferv(e)ō, ēre, ferbui glow, boil
fētus, ūs m. offspring, brood, swarm
flōreus, a, um flowery
fortūnātus, a, um fortunate, blessed
fraglāns, antis fragrant, sweet-smelling
fūcus, ī n. drone

ignāvus, a, um lazy, idle
liquēns, entis liquid, flowing
mel, mellis n. honey
nectar, aris n. nectar
onus, eris n. burden, load
opus, eris n. work, deed, toil
pecus, oris n. flock, herd, swarm
praesēpe, is n. stall, hive
quālis, e such (as), of what sort, as
redoleō, ēre, uī be fragrant, smell (of)
rūpes, is f. rock, cliff, crag
rūs, rūris n. country, rural area
scaena, ae f. stage, background
sōl, sōlis m. sun; day
stīpō (1) stuff, crowd, stow
suspiciō, ere, spexī, spectus look up (at)
thymum, ī n. thyme, a flowering plant

429. (ex) **rūpibus**: the typical open-air theater of classical Greece (less frequently, Rome) was commonly excavated from a hillside. **scaenīs**: dat. **decora**: apposition with **columnās**.

430–31. (**tālis est labor illis**) **quālis (labor) exercet apēs**: the **SIMILE** is famous. **aestāte novā**: abl. of time; App. 322.

434. **venient(i)um (apium)**.

435. **fūcōs**: the *drones*; apposition with **ignāvum pecus**.

436. **fraglantia**: this unusual form, which appears as **flagrantia** in some of the earliest manuscripts of Vergil's works, is cognate with the English *fragrant*; but in Latin words, one of two similar consonantal sounds (here, **l** and **r**) sometimes changes so as to become more pronounceable (the process is called “dissimilation” by linguists).

437. **Ō fortūnātī**: substantively, *O fortunate ones!* **iam moenia surgunt**: Aeneas is impatiently looking forward to the time when the walls of his own city will rise.

438. **ait**: 3rd person sing. of **aiō**.

440 Īnfert sē saeptus nebulā (mīrābile dictū)
 per mediōs, miscetque virīs neque cernitur ūlli.

īnfērō, ferre, tulī, lātus bear (in, into)
mīrābilis, e wonderful, marvelous
misceō, ēre, uī, mixtus mix, mingle

nebula, ae f. cloud, mist, fog
saepiō, ire, psi, ptus hedge in, inclose

439. dictū: supine, abl. of respect with **mīrābile**; App. 271, 325.

440. per mediōs (virōs): *through the midst (of) the men*; App. 246. (**sē**) **miscet virīs:** **virīs** is dat. with **miscet**; App. 297. **ūlli:** dat. of agent; App. 302.

Book 1.494–578

- Haec dum Dardaniō Aenēae miranda videntur,*
- 495 *dum stupet obtūtūque haeret dēfixus in ūnō,*
rēgīna ad templum, formā pulcherrima Dīdō,
incessit magnā iuvenum stipante catervā.
Quālis in Eurōtae rīpīs aut per iuga Cynthi
exercet Dīāna chorōs, quam mille secūtae
- 500 *hinc atque hinc glomerantur Orēades; illa pharetram*
fert umerō gradiēnsque deās superēminet omnēs
(Lātōnae tacitum pertemptant gaudia pectus):
tālis erat Dīdō, tālem sē laeta ferēbat
per mediōs īnstāns operī rēgnisque futurīs.

caterva, *ae f.* band, troop, crowd
chorus, *i m.* chorus, dance, band
Cynthus, *i m.* mountain in Delos, birthplace of Apollo and Diana
Dardanius, *a, um* Dardanian, Trojan
Dīāna, *ae f.* goddess of the hunt and of the mountains
dēfigō, *ere, fixi, fixus* fix, fasten
Eurōtās, *ae m.* river of Sparta, center of the worship of Diana
exerceō, *ēre, uī, itus* busy, train
forma, *ae f.* form, beauty, shape
gaudium, *(i) i n.* joy, rejoicing
glomerō (1) gather, roll together
gradior, *i, gressus* step, go, proceed
haereō, *ēre, haesi, haesus* hang, cling (to)
incēdo, *ere, cessi, cessus* march, go (majestically)
īnstō, *āre, stiti* press on, urge (+ *dat.*)
iugum, *i n.* yoke, (mountain) ridge

iuvenis, *is m. (f.)* youth, young (man or woman)
Lātōna, *ae f.* mother of Apollo and Diana
mille; *pl. milia, ium n.* thousand
mirandus, *a, um* wonderful, marvelous
obtūtus, *ūs m.* gaze, view
opus, *eris n.* work, deed, toil
Orēas, *adis f.* Oread, a mountain nymph
pertemptō (1) try; master, possess
pharetra, *ae f.* quiver
pulcher, *chra, chrum* beautiful, handsome, illustrious
quālis, *e* such (as), of what sort
ripa, *ae f.* bank, shore
stipō (1) stuff, crowd, throng, stow
stupeō, *ēre, uī* stand agape, be dazed
superēmineō, *ēre* tower above
tacitus, *a, um* silent, speechless, still
templum, *i n.* temple, shrine, sanctuary

494–519. Dido visits the temple and welcomes the newly arrived Trojans.

494. Dardaniō: *Trojan*; reminding us why the scenes depicted on the temple had so much meaning for Aeneas.

496. formā: abl. of respect with **pulcher-ri-ima**; App. 325.

497. stipante catervā: abl. abs.; App. 343.

498. Quālis: correlative with **tālis** (503).

This SIMILE was inspired by Homer, who

described the Phaeacian princess Nausicaa in similar terms when she was first seen by Odysseus (*Odyssey* Book 6).

499. Dīāna: with long *-i-*; elsewhere with short *-i-*.

500. illa: Dīāna. hinc atque hinc: *on this side and on that; on both sides.*

501. (in) umerō. deās (Orēadas).

502. tacitum pectus: indicating joy too deep for words.

504. per mediōs (virōs).

- 505 *Tum foribus dīvae, mediā testūdine templi,*
saepta armīs soliōque altē subnixa resēdit.
Iūra dabat lēgēsque virīs, operumque labōrem
partibus aequābat iūstīs aut sorte trahēbat:
cum subitō Aenēās concursū accēdere magnō
- 510 *Anthea Sergestumque videt fortemque Cloanthum*
Teucrōrumque aliōs, āter quōs aequore turbō
dispulerat penitusque aliās āvēxerat ōrās.
Obstipuit simul ipse, simul percussus Achātēs
laetitiāque metūque; avidī coniungere dextrās
- 515 *ardēbant, sed rēs animōs incognita turbat.*

accēdō, ere, cessi, cessus approach
Achātēs, ae m. faithful comrade of Aeneas
aequō (1) equal(ize)
altē *adv.* on high, loftily
Antheus, ei, acc. ea, m. Trojan leader
āvehō, ere, vēxi, vectus bear away
avidus, a, um eager, greedy
Cloanthus, i m. Trojan leader
conkursus, ūs m. throng, crowd
coniungō, ere, iūnxī, iūnctus join
dispellō, ere, puli, pulsus drive apart,
 disperse, scatter
foris, is f. door, gate, entrance
fortis, e strong, brave, valiant
incognitus, a, um unknown
iūs, iūris n. law, justice, right
iūstus, a, um just, fair, right(eous)
laetitia, ae f. joy, gladness, delight

lēx, legis f. law, regulation, decree
metus, ūs m. fear, anxiety, dread
obstipescō, ere, stipui stand agape
opus, eris n. work, deed, toil
penitus *adv.* deep within, deeply, wholly
percutiō, ere, cussi, cussus strike, astound
residō, ere, sēdi sit down
saepiō, ire, psi, ptus hedge in, enclose
Sergestus, i m. Trojan leader
solium, (i) i n. throne, seat
sors, rtis f. lot, fate, destiny
subitō *adv.* suddenly
subnixus, a, um resting on (+ *abl.*)
templum, i n. temple, shrine, sanctuary
testūdō, inis f. tortoise, vault, dome
turbō (1) confuse, disturb, perplex
turbō, inis m. whirl(wind, pool), storm

505. dīvae: of the shrine (lit. of the goddess).
505–6. (in) foribus, (in) testūdine, (in) soliō.

507. virīs (Tyriis): her subjects. The use of temples for the transaction of public business was very common in ancient Rome; hence Vergil assigns a similar custom to the Carthaginians.

508. sorte trahēbat: assigned the work by lot.

509–12. cum Aenēās subitō videt accēdere Anthea (acc.) Sergestumque fortemque Cloanthum aliōsque Teucrōrum, quōs āter turbō dispulerat (in) aequore. concursū magnō: abl. of manner; App. 328. **(ad) aliās ōrās.**

513. ipse: Aeneas; see the note on 114. **simul . . . simul = et . . . et. percussus (est).**

515. rēs incognita: the uncertainty of the situation keeps them silent.

Dissimulant et nūbe cavā speculantur amictī
 quae fortūna virīs, classem quō litore linquant,
 quid veniant; cūnctīs nam lēctī nāvibus ibant
 519 ōrantēs veniam et templum clāmōre petēbant.

amiciō, ire, uī (ixī), ictus enfold, wrap
cavus, a, um hollow
dissimulō (1) hide, disguise
legō, ere, lēgī, lēctus choose, gather
linquō, ere, liquī, lictus leave, desert

nūbēs, is f. cloud, mist, fog
ōrō (1) pray (for), entreat, beseech
speculor, āri, ātus spy out, watch
templum, ī n. temple, shrine, sanctuary
venia, ae f. favor, grace, pardon

516. Dissimulant (animōs).

517. quae (sit) fortūna: indir. quest.; App.
 349. **virīs:** dat. of possession. **(in) quō litore.**

517–18. linquant, veniant: subjunctives
 in indir. quest.; App. 349.

518. quid = cūr, why? (virī) lēctī. (ex)
cūnctīs nāvibus.

519. clāmōre: abl. of manner; App. 328.

- 520 Postquam intrōgressī et cōram data cōpia fandī,
 maximus Ilioneus placidō sic pectore coepit:
 “Ō rēgīna, novam cui condere Iuppiter urbem
 iūstitiāque dedit gentēs frēnāre superbās,
 Trōes tē miserī, ventīs maria omnia vectī,
 525 ōrāmus: prohibē infandos ā nāvibus ignēs,

coepī, isse, ptus begin, commence
condō, ere, didi, ditus found, establish;
 hide, bury
cōpia, ae f. abundance, plenty, forces
cōram *adv.* before the face, face to face,
 openly
frēnō (1) curb, check, restrain
Ilioneus, ei m. Trojan leader
infandus, a, um unspeakable, accursed
intrōgredior, ī, gressus step in, enter

iūstitia, ae f. justice, equity, righteousness,
 uprightness
ōrō (1) beseech, pray (for), entreat
placidus, a, um peaceful, calm, quiet
postquam after (that), when
prohibeō, ēre, uī, itus prohibit, hold back,
 keep away
superbus, a, um proud, haughty
Trōs, Trōis m. Trojan
vehō, ere, vēxī, vectus carry, convey

520–60. Ilioneus, leader of a group of Aeneas' followers who do not know whether their leader has survived the storm at sea, addresses the Carthaginian queen Dido, asking for her assistance and protection. In his speech, he summarizes the purpose of the Trojans' journey, and gives the queen a brief but glowing introduction to the character of Aeneas. Aeneas and Achates, protected by the cloud poured around them by Venus, observe the exchange but are themselves unobserved.

520. intrōgressī (sunt): a metrically convenient variation on **ingressī. data (est).**

521. maximus Ilioneus: greatest because he is probably the oldest of the Trojan exiles in Aeneas' entourage, and so the most suited to lead. The ending of his name, **-eus**, is a diphthong (i.e., a single syllable). **placidō . . . pectore:** *abl.* of description or manner; Ilioneus speaks in peaceful tones in hopes of being welcomed by Dido.

522–23. cui . . . Iuppiter . . . dedit: the HYPERBATON of Ilioneus' opening words suggests the lofty aspiration of his speech. **condere . . . frēnāre:** infinitival *dir. objs.* of **dedit**.

523. iūstitiā: *abl.* of means or manner; to be understood with **frēnāre**. The way the noun is set off here at the beginning of the line places added emphasis on it. **gentēs . . . superbās:** the surrounding peoples of north Africa, with whom Dido had to negotiate to acquire the land settled by her people.

524. Trōes . . . miserī: by characterizing them as helpless, Ilioneus throws himself and his men on Dido's mercy. **(per) maria omnia.**

525–26. Ilioneus uses a TRICOLON marked by ALLITERATION to express his request for assistance; the emphasis thus created draws attention to the most important word in these two lines, **piō**.

- parce piō generī et propius rēs aspice nostrās.
 Nōn nōs aut ferrō Libycōs populāre penātes
 vēnimus, aut raptās ad litora vertere praedās;
 non ea vīs animō nec tanta superbia victīs.
- 530 *Est locus, Hesperiam Graī cognōmine dīcunt,*
terra antiqua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs
Ītaliā dīxisse ducis dē nōmine gentem.

aspiciō, ere, spexī, spectus look at, look upon, behold, look
cognōmen, inis n. (sur)name, cognomen, nickname
colo, ere, ui, cultus cultivate, dwell (in), cherish, honor
dux, ducis m. (f.) leader, conductor, guide
glaeba, ae f. a lump of earth, clod
Graius, a, um Greek
Hesperia, ae f. Hesperia, Italy; lit., the western place
Libycus, a, um Libyan, of Libya, a country of North Africa
minores, um m. lit. smaller or younger ones; descendants (comparative of *parvus*)

Oenōtrus, a, um Oenotrian
parcō, ere, peperci, parsus spare (+ *dat.*)
penātēs, ium m. household gods
populō (1) devastate, plunder, ravage
potēns, entis powerful, ruling (+ *gen.*)
praeda, ae f. booty, spoils, prey
propior, propius nearer, closer
rapiō, ere, ui, ptus snatch (away), seize, ravish; whirl
superbia, ae f. loftiness, haughtiness, pride, arrogance
ūber, eris n. udder, breast; (symbol of) fertility
vertō, ere, i, rsus (over)turn, (ex)change

527–28. Ilioneus assures Dido that they are not pirates or thieves. **populāre** and **vertere** are complementary infs. with **vēnimus** (perf.), standing in for the usual construction of expressions of purpose with **ut** + subjunctive, i.e., **ut popularēmus / ut verterēmus. vertere:** i.e., to divert the stolen property from its rightful location and take it towards the ships. The simple form of the verb is substituted here for a compound, probably **advertere**.

529. **non . . . animō nec . . . victis (est):** the two nouns, both *dat.* of reference or possession, may be construed separately or as an instance of **HENDIADYS**, i.e., **animō victōrum**.

530. **cognōmine:** *abl.* of specification.

531. **potēns armīs atque ūbere glaebae:** the two nouns, *abl.* of specification or respect, define Hesperia as a land suited for both war (**armīs**) and peace (**ūbere glaebae**).

532. **Oenōtrī:** inhabitants of southern Italy. **coluēre = coluērunt. fāma (est):** followed by *indir. stmt.*

533. **Ītaliā . . . ducis dē nōmine gentem:** the *adj.* **Ītal(i)us**, according to Ilioneus, is said to be derived from the name of the leader of the Oenotrians, i.e., Italus.

Hic cursus fuit,
 535 *cum subitō adsurgēns flūctū nimbōsus Oriōn*
in vada caeca tulit penitusque procācibus Austris
perque undās superante salō perque invia saxa
dispulit; hūc paucī vestris adnāvimus ōris.

adnō (1) swim, to, swim up to
adsurgō, ere, surrēxi, surrēctus rise up,
 rise, stand up
Auster, trī m. the south wind
caecus, a, um blind, dark, hidden
dispellō, ere, puli, pulsus drive apart,
 disperse, scatter
invius, a, um pathless, trackless
nimbōsus, a, um stormy, rainy
Oriōn, ōnis m. the storm-bringing
 constellation, named for a famous
 hunter transported to heaven

paucus, a, um little, few, light, scanty
penitus *adv.* deep within, deeply,
 wholly
procāx, procācis bold, insolent,
 wanton
salum, ī n. swell (of the sea); sea
subitō *adv.* suddenly
superō (1) surmount, surpass,
 overcome, survive
vadum, ī n. shallow, shoal, depth(s)
vester, tra, trum your(s), your own

534. This is the first of about fifty “half-lines” in the *Aeneid*. Some scholars consider them to be proof that Vergil did not quite finish the *Aeneid* before he died, although it is sometimes possible to hypothesize that the slight breaks these lines introduce into the rhythm of the poem are meant to underscore the meaning of the text. Here, for example, it is possible to imagine Ilioneus pausing momentarily, perhaps overwhelmed by his memories, before plunging into a description of the destructive storm.

535. flūctū: abl. of place where. **nimbōsus Oriōn:** the constellation known as Orion was

thought to represent a mythical hunter transformed by Jupiter into a constellation, visible in the northern hemisphere during the fall and winter. His epithet associates him with the storms common at this time of year.

536–38. tulit . . . dispulit (understand **nōs** or **nāvēs**). **procācibus Austris:** abl. abs.

537. perque . . . perque: POLYSYNDETON emphasizes the incessant battering they received in the storm. **superante salō:** abl. abs.

538. paucī: nom. pl. subject of **adnāvimus. vestris . . . ōris:** dat. of motion towards rather than the more usual **ad** (+ acc.).

- 540 *Quod genus hoc hominum? Quaeve hunc tam barbara mōrem*
 permittit patria? Hospitiō prohibēmur harēnae;
bella cient primāque vetant cōsistere terrā.
Sī genus hūmānum et mortālia temnitis arma,
at spērāte deōs memorēs fandī atque nefandī.
Rēx erat Aenēās nōbīs, quō iūstior alter,
 545 *nec pietāte fuit, nec bellō maior et armīs.*

alter, era, erum one (of two), other
 (of two), second
barbarus, a, um foreign, strange,
 barbarous, uncivilized
cieō, ēre, civī, citus (a)rouse, stir (up)
cōsistō, ere, stitī, stitus stand (fast),
 rest, stop, settle
fandus, a um to be uttered, right, just
harēna, ae f. sand
homō, inis m. (f.) man, mortal, human
hospitium, (i) ī n. hospitality, welcome
hūmānus, a, um of man, human
iūstus, a, um just, fair, right(eous)
memor, oris remembering, mindful,
 unforgetting (+ *gen.*)

mortālis, e human, mortal
mōs, mōris m. custom, ritual, manner
nefandus, a, um unspeakable,
 unutterable
patria, ae f. homeland, country
permittō, ere, mīsī, missus entrust,
 allow
pietās, ātis f. loyalty, devotion, (sense of)
 duty
prohibeō, ēre, uī, itus prohibit, hold back,
 keep away
spērō (1) hope (for, to), expect, suppose
tam adv. so (much), such
temnō, ere scorn, disdain, despise
veto, āre, uī, itus forbid, prevent

539. Quod (est)? hoc: a long syllable, reflecting the earlier form of the demonstrative, **hocce. hominum:** partitive gen. **hunc . . . mōrem:** Ilioneus will explain what he means by this phrase in the next two verses.

540–41. Ilioneus refers here to events not described by Vergil: it seems that someone (he presumes the Carthaginians are responsible) is actively attempting to prevent him and the other survivors of the storm from landing on the shore and taking shelter there; they are threatening war if the Trojans do not move on. **Hospitiō:** abl. of separation with **prohibēmur. primā . . . terrā:** abl. of place where. Land is described as **primā** here to reflect the perspective of those at sea: the shore

is the first thing sailors see, and the first thing they touch upon landing.

542–43. A pres. general condition; the adversative particle **at** suggests that **sī** should be translated *even if*. **genus hūmānum et mortālia . . . arma:** CHIASMUS. **deōs memorēs (futūrōs esse):** indir. stmt. after **spērāte. fandī atque nefandī:** originally gerunds, but here they have lost most of their verbal quality and can be simply translated as *right and wrong*.

544. nōbīs: dat. of possession. **quō:** abl. of comparison with **iūstior** and **maior** (545).

545. pietāte: abl. of respect or specification with **iūstior. bellō . . . armīs:** abl. of respect or specification with **maior**.

Quem si fāta virum servant, si vēscitur aurā
 aetheriā neque adhūc crūdēlibus occubat umbrīs,
 nōn metus, officiō nec tē certāsse priōrem
 paeniteat. Sunt et Siculis regiōnibus urbēs
 550 armaque Troiānōque ā sanguine clārus Acestēs.
 Quassātam ventis liceat subducere classem
 et silvis aptāre trabēs et stringere rēmōs,
 si datur Ītaliā sociīs et rēge receptō
 tendere, ut Ītaliā laetī Latiumque petāmus;

adhūc *adv.* to this point, till now
aetherius, a, um of the upper air, high in the
 air, airy, ethereal
aptō (1) equip, make ready, furnish
certō (1) strive, fight, vie, contend
clārus, a, um clear, bright, illustrious
crūdēlis, e cruel, bloody, bitter
Latium, (i) ī n. Latium, district of central
 Italy
licet, ēre, uit, itum it is permitted
metus, ūs m. fear, anxiety, dread
occubō, āre lie prostrate, lie dead
officiū, ī n. service, kindness, favor,
 courtesies

paeniteō, ēre, uī repent, be sorry
prior, ius sooner, former, first, prior
quassō (1) shake, shatter, toss
recipiō, ere, cēpī, ceptus receive, accept,
 take back, recover
regiō, ōnis f. district, region, quarter
Siculus, a, um Sicilian, of Sicily, a large
 island south of Italy
stringō, ere, strinxī, strictus graze
subducō, ere, dūxī, ductus take away,
 remove, beach, bring out of water
trabs (trabēs), trabis f. beam, timber, tree
Troiānus, a, um Trojan, of Troy
vēscor, ī use as food, feed upon, eat (+ *abl.*)

546–47. **Quem = hunc. si vēscitur aurā**
aetheriā: a picturesque equivalent of **si vivit**.
vēscitur: takes *abl*; App. 342.

548–49. **nōn metus (est nōbīs et tībī).**
officiō: *abl.* of specification. **nec tē certā(vi)**
sse priōrem (esse). **paeniteat:** jussive
 subjunctive.

549–50. **Sunt et:** as his confidence grows
 in Dido's presence, Ilioneus begins to think
 of additional information he might offer
 her to convince her to help them. **urbēs ar-**
maque . . . Acestēs: Ilioneus assures Dido
 that he and his followers have some resourc-
 es after all: Sicily offers the Trojans centers
 of civilization (**urbēs**), the ability to protect
 themselves (**arma**), and a distinguished
 leader (**Acestēs**) to take Aeneas' place if
 need be.

551–52. **ventis:** *abl.* of means. **subducere**
 . . . **aptāre . . . stringere:** complementary
inf. with **liceat** (jussive subjunctive). **silvis:**
abl. of place where. **stringere:** Ilioneus uses
 this verb to describe the process of stripping
 tree branches of foliage in order to turn
 them into oars.

553–54. **Ītaliā:** *acc.* of place towards
 which; the prep. is sometimes omitted (as
 here) in poetry. **sociīs et rēge receptō:** *abl.*
abs.; the participle is sing. in agreement with
 the noun closer to it, but should be under-
 stood with both. **Ītaliā laetī Latiumque:**
 the combination of **l-**, **-a-**, and **t-** sounds in
 these words is an example of **ASSONANCE**
 enhanced by **ALLITERATION**; here, it draws
 attention to **laetī** (and hints at a pun on **laetī**
 and **Latium**).

- 555 *sīn absūmpta salūs, et tē, pater optime Teucrum,*
 pontus habet Libyae nec spēs iam restat Iūli,
 at freta Sicaniae saltem sēdēsque parātās,
 unde hūc advectī, rēgemque petāmus Acestēn.”
 Tālibus Ilioneus; cūnctī simul ōre fremēbant
 560 *Dardanidae.*

absūmō, ere, sūmpsi, sūmptus take away,
diminish, use up, consume

ādvehō, ere, vēxī, vectus carry, convey
(away)

Dardanidēs, ae m. Dardanian, Trojan

fremō, ere, uī, itus murmur, lament, groan,
roar, rage

fretum, ī n. strait, sound, channel, narrow
sea

Ilioneus, ei m. Trojan leader

Iūlus, ī m. Ascanius, son of Aeneas

Libya, ae f. country of North Africa
optimus, a, um best, finest (superl. of **bonus**)

pontus, ī m. sea, waves

restō, āre, stitī remain, be left

saltem adv. at least, at any rate

salūs, ūtis f. safety, salvation, health

Sicania, ae f. Sicily, a large island south of
Italy

sīn if however, if on the contrary, but if

spēs, spei f. hope, expectation

unde from where, from which source

555. absūmpta (est) salūs. tē, pater optime Teucrum: APOSTROPHE, used ironically here. Ilioneus thinks Aeneas may well be dead, when in fact he is present but unseen.

556. spēs . . . Iūli: i.e., hope for his survival; **Iūli** is objective gen.

557. at . . . saltem: still, at least.

558. advectī (sumus). petāmus: hortatory subjunctive.

560. On the half-lines in the *Aeneid*, see note on 534.

Tum breviter Didō vultum dēmissa profatur:
 “Solvite corde metum, *Teucrī*, sēclūdite cūrās.
Rēs dūra et rēgnī novitās mē tālia cōgunt
mōliri et latē finēs custōde tuērī.

- 565 *Quis genus Aeneadum, quis Troiae nesciat urbem,*
virtūtēque virōsque aut tantī incendia bellī?
Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.

adeō *adv.* to such an extent, so (much)

Aeneadae, (ār)um *m.* descendants

(followers) of Aeneas

āvertō, ere, ī, rsus turn away, avert

breviter *adv.* shortly, briefly, concisely

cōgō, ere, coēgi, coactus bring together,
force, muster, compel

cor, cordis *n.* heart, spirit, feelings

custōs, ōdis *m. (f.)* guard(ian), keeper

dēmittō, ere, misi, missus send down, let
down, drop, lower, derive

dūrus, a, um hard(y), harsh, rough, stern

gestō (1) bear, wear, carry

incendium, ī *n.* a burning, fire, conflagration

iungō, ere, iūnxī, iunctus join, unite

latē *adv.* widely, far and wide

metus, ūs *m.* fear, anxiety, dread

mōlior, iri, ivi (ii), itus undertake, (strive
to) accomplish, do

nesciō, ire, ivi, (ii) not know, know not, be
ignorant

novitās, ātis *f.* newness, novelty

obtundō, ere, tudī, tūsus (tūnsus) blunt,
weaken, exhaust, make dull

Poenus, a, um Phoenician, Carthaginian

profor, āri, ātus speak (out), say

sēclūdō, ere, si, sus shut off, seclude, part

sōl, sōlis *m.* sun; day; personified as **Sōl**,
Sōlis *m.* sun-god

solvō, ere, ī, solūtus loose(n), release, break
down, free, pay

tueor, ēri, itus (tūtus) watch, look at,
protect, eye

tam *adv.* so (much), such

virtūs, ūtis *f.* manliness, excellence in
battle, valor

vultus, ūs *m.* countenance, face

561–78. Dido responds to Ilioneus, offering the Trojans her hospitality. She indicates her willingness to let them settle in Carthage with her people if they wish, but also says that, should they prefer, she will assist them to continue their voyage. Finally, she promises to send out a search party to ascertain the whereabouts of Aeneas.

561. vultum: to be construed either as dir. obj. of the participle **dēmissa** (*having been cast down*), treated here as a Gk. middle participle capable of having a dir. obj. (*having cast down her face*) or as an acc. of respect, often called the Greek accusative (*having been cast down with respect to her face*); App. 309, a.

562. corde: abl. of separation.

564. custōde: abl. of means; the sing. is used as a collective in place of the pl.

565. nesciat: potential or deliberative subjunctive.

567. Poenī: nom. pl.; Dido speaks on behalf of her people.

568. Nor does the Sun yoke his horses so far from the Tyrian city. Dido uses this expression to convey the idea that her people and the Trojans are not so different from each other—they live in the same part of the world, and share the same sunlight. Ilioneus can thus be confident that his requests will be met with civilized hospitality, similar to what the Trojans themselves would offer to newcomers.

- Seu vōs Hesperiam magnam Sāturniaque arva
 570 sive Erycis finēs rēgemque optātis Acestēn,
 auxiliō tūtōs dīmittam opibusque iuvābō.
 Vultis et hīs mēcum pariter cōnsidere rēgnīs?
 Urbem quam statuō, vestra est; subducite nāvēs;
 Trōs Tyriusque mihi nullō discrimine agētur.
 575 Atque utinam rēx ipse Notō compulsus eōdem
 adforet Aenēas! Equidem per litora certōs
 dīmittam et Libyae lūstrāre extrēma iubēbō,
 sī quibus ēiectus silvīs aut urbibus errat.”

auxilium, (i) *n.* aid, help, assistance
certus, **a**, **um** fixed, sure, certain, reliable
compellō, **ere**, **pulī**, **pulsus** drive, compel, force
cōnsidō, **ere**, **sēdī**, **sessus** sit (down), settle
discrimen, **inis** *n.* crisis, danger
dīmittō, **ere**, **mīsī**, **missus** send out, scatter, dismiss
ēiciō, **ēicere**, **ēiēcī**, **ēiectus** cast out, eject
equidem *adv.* indeed, truly, surely
Eryx, **ycis** *m.* Eryx, a mountain in western Sicily named after a son of Venus (and half-brother of Aeneas) who settled there
extrēmus, **a**, **um** extreme, farthest, last
Hesperia, **ae** *f.* Hesperia, Italy; *lit.*, the western place
iuvō, **āre**, **iūvī**, **iūtus** help, please

Libya, **ae** *f.* country of North Africa
lūstrō (1) purify, survey, traverse
Notus, **i** *m.* (south) wind
ops, **opis** *f.* help, resources, power, wealth
optō (1) choose, desire, hope (for)
pariter *adv.* equally, side by side
Sāturnius, **a**, **um** (born) of Saturn, father of Jupiter and Juno
sive, **seu** whether, or, either if, or if
statuō, **ere**, **uī**, **ūtus** set (up), found
subducō, **ere**, **dūxī**, **ductus** take away, remove, beach, bring out of water
Trōs, **Trōis** *m.* Trojan
tūtus, **a**, **um** protected, safe, secure
utinam *adv.* oh that!, I wish that!
vester, **tra**, **trum** your(s), your own

569–70. Dido displays her familiarity with the geography of the western Mediterranean—she not only refers to the places and people mentioned by Ilioneus (**Hesperiam magnam**; **rēgem** . . . **Acestēn**) but adds a few details that will be important later in the *Aeneid*: when the Trojans return to Sicily in Book 5, they will be in the territory once ruled by Eryx, a son of Venus (and so half-brother of Aeneas); and in Book 8, Evander will explain to Aeneas that Italy is called Saturnian because Saturn came to hide there when he was driven into exile by Jupiter.

571. auxiliō . . . opibusque: *abl.* of means.

572. hīs . . . rēgnīs: *abl.* of place where.

573. Urbem: *acc.* in agreement with **quam** rather than the more logical *nom.*; this construction is sometimes known by the name relative attraction.

574. mihi: *dat.* of agent.

576. adforet = **adfutūrus esset**; the infinitival form **fore** (= **esse**) and the compounds derived from it provide a convenient metrical alternative for the longer forms. **certōs:** *men I can be sure of.*

578. sī (ali)quibus . . . silvis aut urbibus: *abl.* of place where.

Selections from
— BOOK 2 —



Invadunt urbem somno vinoque sepultam (2.265)

Illustration for Book 2

“Into the darkened city” by Thom Kapheim

Book 2.40–56

- 40 *Primus ibi ante omnēs magnā comitante catervā*
Lāocoōn ardēns summā dēcurrit ab arce,
et procul 'Ō miserī, quae tanta insānia, civēs?
Crēditis āvectōs hostēs? Aut ūlla putātis
dōna carēre dolis Danaum? Sic nōtus Ulixēs?
- 45 *Aut hōc inclūsī lignō occultantur Achivī,*
aut haec in nostrōs fabricāta est māchina mūrōs,
inspectūra domōs ventūraque dēsūper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quidquid id est, timeō Danaōs et dōna ferentēs.'

Achivus, a, um Achaeans, Greek
aliquis (quī), qua, quid (quod) some(one),
 any(one)
āvehō, ere, vēxī, vectus carry, convey (away)
careō, ēre, uī, itus be free from, lack (+ *abl.*)
caterva, ae f. crowd, band, troop
civis, is m. (f.) citizen, compatriot
comitō (1) accompany, attend, escort, follow
crēdō, ere, didī, ditus believe, trust (+ *dat.*)
dēcurrō, ere, (cu)curri, cursus run down
dēsūper *adv.* from above
dolus, i m. deceit, wiles, trick, fraud
error, ōris m. error, deceit, trick
fabricō (1) fashion, make
hostis, is m. (f.) enemy, foe, stranger
ibi *adv.* there, then
inclūdō, ere, sī, sus (en)close, confine

insānia, ae f. madness, frenzy, folly
inspiciō, ere, spexī, spectus look into
Lāocoōn, ontis m. Trojan priest of
 Neptune
lateō, ēre, uī lie hidden, hide, lurk
lignum, i n. wood, timber
māchina, ae f. machine, engine, device
mūrōs, i m. (city) wall, rampart
nōtus, a, um (well) known, familiar
occultō (1) hide, conceal, secrete
putō (1) suppose, think, consider
quisquis, quidquid whoever, whatever
timeō, ēre, uī fear, dread, be anxious
Ulixēs, is (eī, i) m. Odysseus, the wily
 Greek leader who is the central character
 in Homer's *Odyssey* (his name in Latin is
Ulixēs, or Ulysses)

40–56. Laocoon, priest of Neptune, tries to avert disaster by taking the lead and striking the side of the horse with his spear.

40. **comitante catervā**: *abl. abs.*; App. 343.

42. **et procul (clāmat). insānia (est ista).**

43. **āvectōs (esse).**

44. **dolis**: *abl.* of separation with **carēre**; App. 340. **dōna Dana(ōr)um. nōtus (est vōbis) Ulixēs**: Odysseus (Latin, **Ulixēs** or Ulysses), Greek instigator of cunning, craft, and treachery. Here, his name is symbolic of the Greeks as a whole.

45. **(in) hōc lignō = in hōc equō, quī est dē lignō factus**: METONYMY.

46. **māchina (belli).**

47. **inspectūra, ventūra**: the fut. participles denote purpose; App. 274. **urbī**: *dat.* of direction = **in urbem**; App. 306.

48. **nē crēdite**: **nē** with the imperat. is a poetic use, = **nōlite crēdere**; App. 256, *a. equō*: *dat.* with **crēdō**; App. 297.

49. **timeō Danaōs et dōna ferentēs**: a proverbial line. The Greeks are so treacherous that they are not to be trusted even when making gifts (sacrificing, as in this case) to their gods.

- 50 *Sic fātus validīs ingentem viribus hastam
in latus inque ferī curvam compāgibus alvum
contorsit. Stetit illa tremēns, uterōque recussō
insonuēre cavae gemitumque dedēre cavernae.
Et, sī fāta deum, sī mēns nōn laeva fuisset,
55 impulerat ferrō Argolicās foedāre latebrās,
Troiaque nunc stāret, Priamīque arx alta manērēs.*

alvus, ī f. belly, body

Argolicus, a, um Argive, Greek

caverna, ae f. hollow, cavity, cave

cavus, a, um hollow, vaulted

compāgēs, is f. joint, seam, fastening

contorqueō, ēre, rsī, rtus hurl, twirl

curvus, a, um f. curved, crooked

ferus, ī m. beast, monster, horse

foedō (1) befoul, defile; mar, mangle

gemitus, ūs m. groan, roar, moan

hasta, ae f. spear, lance, dart

impellō, ere, puli, pulsus impel, drive

insonō, āre, uī (re) sound, roar, echo

laevus, a, um left, foolish, unlucky

latebra, ae f. hiding place, cavern, lair

latus, eris n. side, flank

recutiō, ere, cussī, cussus strike (back),
shake

tremō, ere, uī tremble, quiver, shake

uterus, ī m. belly, womb

validus, a, um strong, mighty

50. validīs ingentem viribus hastam: interlocked order, **SYNCHYSIS**; App. 442.
viribus: abl. of manner; App. 328; from **vīs**, not **vir**, as may be seen from the quantity of the **-i-** as well as from its third-declension ending.

51. ferī = equī. compāgibus: with **curvam**, abl. of manner or means; App. 328, 331.

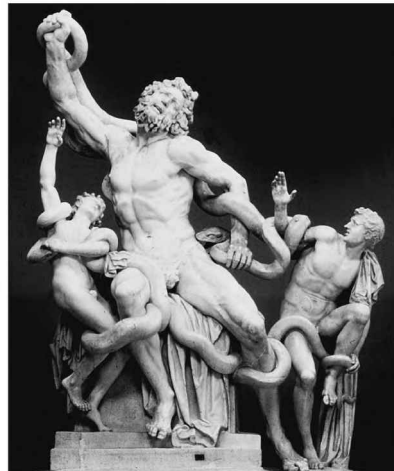
52. illa = hasta. uterō recussō: abl. abs. with causal force; App. 343, *a*.

53. insonuēre, dedēre = insonuērunt, dedērunt: App. 204, 4. **gemitum:** the hollow sound is described ominously, and almost as if the wooden horse were alive.

54–56. fuisset, stāret, manērēs: contrary-to-fact condition, with indicative (**impulerat**) instead of the standard subjunctive (**impulisset**) in the apodosis; App. 382, *d. sī fāta deum, sī mēns nōn laeva fuisset:* the combination of **ANAPHORA** and **ASYNDETON** links the two subjects closely, and suggests that the verb and predicate adj. are to be understood with each. **laeva:** here, not just passively *unlucky*, but downright *hostile*.

55. (Lāocoön nōs) impulerat.

56. manērēs: observe the change to the 2nd person sing.; personification and **APOSTROPHE** add to the pathos.



Laocöon and his sons, Vatican

Photograph by Raymond V. Schoder, S.J.

Book 2.201–249

Lāocoōn, *ductus* Neptūnō sorte sacerdotēs,
 sollemnēs taurum *ingentem* mactābat *ad ārās*.
 Ecce autem *geminī ā* Tenedō tranquilla *per alta*
 (horrēscō *referēns*) immēnsis orbibus anguēs
 205 incumbunt *pelagō* pariterque *ad litora tendunt*;
pectora quōrum inter flūctūs arrēcta iubaeque
 sanguineae superant *undās*, *pars cētera* pontum
 pōne legit *sinuatque* immēnsa volūmine terga.

altum, *i n.* the deep (sea); heaven
anguis, *is m. (f.)* snake, serpent
arrigō, *ere, rēxi, rēctus* raise, rear
autem *adv.* moreover, but, however
cēterus, *a, um* rest, remaining, other
ecce see! look! behold!
horrēscō, *ere, horruī* shudder, tremble
immēnsus, *a, um* immense, immeasurable
incumbō, *ere, cubuī, cubitus* lean upon,
 hang over, lower (over) (+ *dat.*)
iuba, *ae f.* mane, crest
Lāocoōn, *ontis m.* Trojan priest of Neptune
legō, *ere, lēgi, lēctus* choose; skim
mactō (1) sacrifice, slaughter; honor
Neptūnus, *i m.* Neptune, god of the sea

orbis, *is m.* circle, fold, coil; earth
pariter *adv.* equally, side by side
pōne *adv.* behind, after
pontus, *i m.* sea, waves
sacerdotēs, *dōtis m. (f.)* priest(ess)
sanguineus, *a, um* bloody, blood-red
sinuō (1) fold, curve, twist, wind
sollemnīs, *e* annual, customary, solemn
sors, *rtis f.* lot, fate, destiny, oracle
superō (1) surmount, overcome, survive
taurus, *i m.* bull, bullock, ox
Tenedos, *i f.* small island near Troy
tergum, *i n.* back, body, rear
tranquillus, *a, um* tranquil, calm
volūmen, *inis n.* fold, coil, roll

201–227. As a punishment for Laocoön, who had struck the wooden horse with his spear, two serpents come from Tenedos and destroy him and his two little sons.

201. Neptūnō: *dat. of reference*; App. 301.
ductus sorte: *drawn (chosen) by lot*.

203–4. autem ecce geminī anguēs immēnsis orbibus—horrēscō (haec dicta) referēns—(venientēs) ā Tenedō: symbolizing the later coming of the Greek ships from

Tenedos, bringing destruction with them.
horrēscō referēns: Aeneas was indeed an eyewitness, and his use of the *pres. tense* through much of this passage makes the recollection vivid for his listeners. **immēnsis orbibus**: *abl. of quality or manner*; App. 330, 328.

205. pelagō: *dat. with compound incumbunt*; App. 298.

206. pectora arrēcta: the snakes seem almost to stand on the water.

208. volūmine: *abl. of manner or respect*; App. 328, 325.

- Fit sonitus spūmante salō; iamque arva tenēbant
 210 ardentēsque oculōs suffectī sanguine et ignī
 sībila lambēbant linguīs vibrantibus ōra.
 Diffugimus visū exsanguēs. Illī agmine certō
 Lāocoōnta petunt; et primum parva duōrum
 corpora nātōrum serpēns amplexus uterque
 215 implicat et miserōs morsū depascitur artūs;
 post ipsum auxiliō subeuntem ac tēla ferentem
 corripunt spīrisque ligant ingentibus; et iam
 bis medium amplexī, bis collō squāmea circum

amplector, i, plexus embrace, enfold
artus, ūs m. joint, limb, body
auxilium, (i) ī n. help, aid, assistance
bis twice
certus, a, um sure, fixed, certain, reliable
collum, ī n. neck
corripō, ere, uī, reptus seize, snatch up
depascor, i, pāstus feed on, devour
diffugiō, ere, fūgi flee apart, scatter
duo, ae, o two
exsanguis, e bloodless, lifeless, pale
fiō, fieri, factus become, arise
implicō, āre, āvi (uī), ātus (itus) entwine
Lāocoōn, ontis m. Trojan priest of Neptune
lambō, ere lick, lap
ligō (1) bind, tie, fasten

lingua, ae f. tongue, language
morsus, ūs m. bite, biting, jaws, fangs
parvus, a, um small, little
post adv. afterward; prep. + acc. after, behind
salum, ī n. sea, swell (of the sea)
serpēns, entis m. (f.) serpent, snake
sibilus, a, um hissing, whirring
sonitus, ūs m. sound, roar, noise, crash
spira, ae f. fold, coil, spire
spūmō (1) foam, froth, spray
squāmeus, a, um scaly
sufficiō, ere, fēcī, fectus supply, suffuse
uterque, utraque, utrumque each, both
vibrō (1) quiver, vibrate, dart
visus, ūs m. sight, view, vision, aspect

209. **spūmante salō:** abl. abs.; App. 343.

210. **oculōs:** obj. of the participle **suffectī**, treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **oculōs** is a so-called Gk. acc., i.e., acc. of respect (*suffused with respect to their eyes*); App. 309, a.

212. **Diffugimus:** Aeneas inserts himself and his companions again into the scene. **visū:** either abl. of cause with **exsanguēs**, or abl. of separation with **diffugimus**; App. 332.

213. **Lāocoōnta:** acc., a Gk. form; App. 68.

213–14. **parva duōrum / corpora nātōrum:** the interlocked word order is a verbal approximation of the sight described.

216. **ipsum (Lāocoōnta).** **auxiliō:** dat. of purpose; App. 303.

218. **circum:** with **dati = circumdati**, placed around; the separation into two separate words of the parts of a compound is called **TMESIS** (“cutting”). **medium (illum = Lāocoōnta).** **collō:** dat. with the compound **circumdati**; App. 298.

- terga *dati* superant *capite et* cervicibus *altis*.
 220 *Ille simul manibus tendit* divellere *nodos*
 perfusus *saniē vittās ātrōque* venenō,
clāmōrēs simul horrendōs *ad sīdera* tollit:
 quālis mūgītus, *fūgit cum* saucius *āram*
 taurus *et* incertam excussit *cervice* secūrim.
 225 *At gemini lāpsū delūbra ad summa* dracōnēs
 effugiunt *saevaeque petunt* Tritōnidis *arcem*,
sub pedibusque deae clipeique *sub orbe* teguntur.

cervix, **icis** *f.* neck
clipeus, *i m.* shield, buckler
delūbrum, *i n.* shrine, temple
divellō, *ere, i (or vulsī)*, **vulsus** tear apart
dracō, *ōnis m.* dragon, serpent
effugiō, *ere, fūgī* flee, escape
excutiō, *ere, cussī, cussus* shake off
horrendus, **a, um** horrible, horrifying
incertus, **a, um** uncertain
lāpsus, *ūs m.* gliding, rolling, sinking
mūgītus, *ūs m.* bellow(ing), roar
nōdus, *i m.* knot; fold, coil
orbis, *is m.* circle, fold, coil; earth
perfundō, *ere, fūdi, fūsus* soak, drench

quālis, **e** (such) as, of what sort
saevus, **a, um** fierce, cruel, stern
saniēs, **ei f.** blood, gore
saucius, **a, um** wounded, stricken
secūris, *is f.* ax
superō (1) surmount, overcome, survive
tegō, *ere, tēxī, tēctus* cover, hide
tergum, *i n.* back, body, rear
taurus, *i m.* bull, bullock, ox
Tritōnis, *idis f.* Minerva, goddess of
 wisdom and the arts
venenum, *i n.* poison, venom, drug
vitta, *ae f.* fillet, garland, band

219. terga: obj. of the participle **circumdati** (*having placed*), treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **terga** is a so-called Gk. acc., i.e., acc. of respect (*having been placed around with respect to their bodies*); App. 309, a. **superant** (**illum** = **Lāocoōnta**). **capite**: for **capitibus**, which could not be used in dactylic verse because of its three successive short syllables; abl. of means or degree of difference; App. 331, 335.

220. Ille: **Lāocoōn**. **manibus**: abl. of means.

221. saniē ātrōque venenō: abl. of means. **vittās**: acc. obj. of the participle **perfusus**, treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **vittās** is a so-called Gk. acc., i.e., acc. of respect (*soaked with respect to his headbands*); App. 309, a, 311.

223. (tālis est mūgītus Lāocoōntis) quālis (est) mūgītus (tauri): a SIMILE; App. 441.

224. (ā) cervice.

225. lāpsū: *with a gliding (movement)*: abl. of manner; App. 328. Note how with this word Aeneas passes over in silence the death of Laocoon. **delūbra summa** = **delūbra arcis Troiae**, where the temple of Minerva stood (226).

227. deae = here, the statue of the goddess. **teguntur**: = **sē tegunt**, as if a Gk. verb in the middle voice; App. 309. The serpents return to the goddess who, at least indirectly (i.e., by her staunch patronage of the Greeks in general and Odysseus in particular), is responsible for their appearance.

- Tum vērō tremefacta novus per pectora cūctis*
insinuat pavor, et scelus expendisse merentem
 230 *Lāocoōnta ferunt, sacrum quī cuspide rōbur*
laeserit et tergō scelerātam intorserit hastam.
Dūcendum ad sēdēs simulācrum ōrandaque divae
nūmina conclāmant.
Dividimus mūrōs et moenia pandimus urbis.
 235 *Accingunt omnēs operī pedibusque rotārum*
subiciunt lāpsūs, et stuppea vincula collō

accingō, ere, cīnxī, cīctus gird (on),
 equip
collum, ī n. neck
conclāmō (1) cry, shout, exclaim
cuspis, pidis f. point, spear, lance
dividō, ere, visi, visus divide, separate
expendō, ere, ī, pēnsus expiate, pay (for)
hasta, ae f. spear, dart, lance
insinuō (1) wind, creep, coil
intorqueō, ēre, rsī, rtus hurl (against) (+ *dat.*)
laedō, ere, ī, sus strike, hurt, offend
Lāocoōn, ontis m. Trojan priest of Neptune
lāpsus, ūs m. gliding, rolling, sinking
mereō, ēre, uī, itus deserve, merit, earn
mūrus, ī m. wall, rampart
opus, eris n. work, task, deed, labor

ōrō (1) entreat, pray (for), beseech
pandō, ere, ī, passus spread, open, loosen
pavor, ōris m. terror, shuddering, alarm
rōbur, oris n. oak; strength
rota, ae f. wheel
scelerātus, a, um criminal, wicked
scelus, eris n. crime, impiety, sin
simulācrum, ī n. image, statue, likeness
stuppeus, a, um (of) flax or hemp (used in
 the production of rope)
subiciō, ere, iēcī, iectus place under (+ *dat.*)
tergum, ī n. back, body, rear
tremefaciō, ere, fēcī, factus make tremble,
 appall, alarm
vērō adv. truly, indeed, but
vinc(u)lum, ī n. chain, bond, cable

228–49. The Trojans make a breach in the walls of the city, drag the horse inside, and celebrate in thanksgiving to the gods for the preservation of their city.

228. cūctis (nōbis): *dat.* of reference; App. 301.

229–30. insinuat (sē). expendisse: *indir. stmt.* with *ferunt, say*; App. 263.

231. laeserit, intorserit: causal rel. clause, or characteristic clause with causal force; App. 389. **tergō:** *dat.* with compound *intorserit*; App. 298.

232. Dūcendum (esse), ōranda (esse): *infs. in indir. stmt.* with *conclāmant. ad sēdēs (deōrum) = ad dēlūbra summa* (225) = *arcem. divae (Minervae).*

233. This is one of the half-lines in the *Aeneid*. Most scholars think the presence of these lines indicates that Vergil had not yet completed the *Aeneid* when he died. Cf. note on 1.534.

235. omnēs (sē) accingunt operī. operī: *dat.* of purpose; App. 303. **rotārum lāpsūs:** *rollings (glidings) of wheels = rolling wheels*; App. 425. **pedibus (equi):** *dat.* with compound *subiciunt*.

236. (ā) collō: *abl.* of separation; App. 340; or *dat.* with compound *intendunt*; App. 298.

- intendunt: scandit fātālis māchina mūrōs
 fēta armīs. Puerī circum innūptaeque puellae
 sacra canunt fūnemque manū contingere gaudent;
 240 illa subit mediaeque mināns inlābitur urbī.
 Ō patria, Ō divum domus Īlium et incluta bellō
 moenia Dardanidum! quater ipsō in limine portae
 substitit atque uterō sonitum quater arma dedēre;
 instāmus tamen immemorēs caecīque furōre
 245 et mōnstrum infēlix sacrātā sistimus arce.
 Tunc etiam fātis aperit Cassandra futūris
 ōra dēi iussū nōn umquam crēdita Teucrīs.

aperiō, ire, uī, rtus open, disclose
caecus, a, um blind, hidden, dark
canō, ere, cecinī, cantus sing (of), chant
Cassandra, ae f. Trojan prophetess,
 punished by Apollo and so never believed
contingō, ere, tigī, tāctus touch, befall
crēdō, ere, didī, ditus believe, trust (+ *dat.*)
Dardanidēs, ae m. Dardanian, Trojan
etiam adv. also, even, besides, yet, still
fātālis, e fatal, deadly, fated, fateful
fētus, a, um teeming, pregnant, filled
fūnis, is m. rope, cable
furor, ōris m. madness, frenzy, fury
gaudeō, ēre, gāvīsus sum rejoice, exult
Īlium, (i) ī n. Īlium, Troy
immemor, oris unmindful, heedless
inclutus, a, um famous, renowned
inlābor, i, lāpsus glide in(to) (+ *dat.*)
instō, āre, stitī press on, pursue

intendō, ere, ī, ntus stretch, extend
innūptus, a, um unmarried, virgin
iussus, ūs m. command, order, behest
māchina, ae f. machine, engine, device
minor, āri, ātus tower (over); threaten (+ *dat.*)
mōnstrum, ī n. omen, portent, monster
mūrūs, ī m. (city) wall, rampart
patria, ae f. homeland, country
porta, ae f. gate, entrance, exit, portal
puella, ae f. girl
quater four times
sacrō (1) dedicate, consecrate, hallow
scandō, ere, ī, scānsus mount, climb
sistō, ere, steti, status stand, stop, stay
sonitus, ūs m. sound, roar, crash, noise
subsistō, ere, stiti stop, halt, resist
tamen adv. nevertheless, however, but
umquam adv. ever, at any time
uterus, ī m. belly, womb

238. armis: abl. with *fēta*; App. 337. **circum (equum).**

239. sacra (carmina): *sacred songs.*

240. illa (māchina) = equus. mediae urbi: *dat.* with compound *inlābitur*; App. 298.

241. div(ōr)um domus: in apposition with *Īlium*. Note the APOSTROPHE and personification, often used together in epic at moments of great pathos.

242. Dardanid(ār)um: App. 34, *b.* **in limine:** to stop or stumble on the threshold was considered by the Romans a bad omen and sure to bring misfortune.

243. (ab) uterō: abl. of source or separation; App. 323, 340. **dedēre = dedērunt;** App. 204, 4.

245. (in) sacrātā arce: since it contained the temple and statues of the gods; abl. of place where; App. 319, *b.*

246. fātis futūris: abl. of means or *dat.* of purpose; App. 331, 303.

247. dēi: Apollo. nōn crēdita: Cassandra had been beloved of Apollo, who had granted her the gift of prophecy. Because she reneged on her promise to be his in return for this gift, Apollo turned the gift into a curse, placing

*Nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vēlāmus fronde per urbem.*

dēlūbrum, ī n. shrine, temple
fēstus, a, um festal, festive
frōns, frondis f. branch, foliage

ultimus, a, um last, final, farthest
vēlō (1) veil, cover, deck, clothe

upon her the necessity of forever prophesying and of never being believed. Even today a person who predicts a future event rightly yet is not believed at the time is called a *Cassandra*.
Teucris: dat. of agent; App. 302.

248. quibus esset: rel. clause of characteristic with accessory notion of cause; App. 388, 389.

248–49. Nōs: emphatic; App. 247. **Nōs miserī, quibus ille diēs esset ultimus, vēlāmus dēlūbra de(ōr)um.**

Book 2.268–297

*Tempus erat quō prīma quiēs mortālibus aegris
incipit et dōnō dīvum grātissima serpit.*

- 270 *In somnīs, ecce, ante oculōs maestissimus Hector
vīsus adesse mihi largōsque effundere flētūs,
raptātus bigīs ut quondam, āterque cruentō
pulvere perque pedēs trāiectus lōra tumentēs.
Ei mihi, quālis erat, quantum mūtātus ab illō*
- 275 *Hectore quī redit exuviās indūtus Achilli*

Achillēs, ī (is, ei) m. Greek leader who is the central character in Homer's *Iliad*
aeger, gra, grum sick, weary, wretched
bigae, ārum f. two-horse chariot
cruentus, a, um bloody, cruel
ecce look! behold!
effundō, ere, fūdī, fūsus pour out
ei alas! ah!
exuviae, ārum f. spoils, booty
flētus, ūs m. weeping, tears, lament
grātus, a, um welcome, pleasing, grateful
Hector, oris m. Trojan leader
incipiō, ere, cēpī, ceptus begin, undertake
induō, ere, uī, ūtus don, clothe, put on
largus, a, um abundant, copious

lōrum, ī n. thong, leather strap, rein
maestus, a, um sad, mournful, gloomy
mortālis, is m. mortal, man, human
mūtō (1) (ex)change, transform, alter
pulvis, pulveris m. dust
quālis, e (such) as, of what sort
quantus, a, um how great, how much, how many, as
quiēs, ētis f. quiet, rest, sleep, peace
raptō (1) snatch, drag, carry off
redeō, ire, ii (ivī), itus return
serpō, ere, psī creep (on), crawl
trāiciō, ere, iēcī, iectus throw across, pierce
tumeō, ēre, uī swell, be swollen

268–97. The ghost of Hector appears to Aeneas in a dream and urges him to flee from the doomed city and to rescue the paternal gods from destruction.

268. quō: abl. of time when; App. 322. With this scene, Aeneas directs the focus of the story onto himself; at the same time, the action of the story is suspended, and the tension is allowed to build.

269. dīv(ōr)um. serpit: the description of sleep, apparently so good to mortals, ends on an ominous note, reminding us of the snakes which came across the sea to kill Laocoon and his sons.

270. (meōs) oculōs.

271. vīsus (est) adesse: seemed to appear. In Latin poetry (as in Greek), dreams are conventionally introduced this way: persons “seem” or “appear to” manifest themselves and speak.

272. raptātus bigīs (Achillis): for the story, cf. 1.483–84.

273. pedēs trāiectus lōra: his feet pierced with thongs; **pedēs** is obj. of the prep. **per** and **lōra** is obj. of the participle **trāiectus** used as a Gk. middle participle, i.e., Gk. acc.; App. 309, a.

274. mihi: dat. of reference or interest with the interjection **ei**; App. 301.

275. exuviās: acc. obj. of **indūtus**, used as a Gk. middle participle, i.e., Gk. acc.; App. 309, a. Hector had slain and despoiled Patroclus, who was wearing the armor of his friend Achilles.

- vel Danaum Phrygiōs iaculātus puppibus ignēs;
squālentem barbam et concrētōs sanguine crīnēs
vulneraque illa gerēns, quae circum plūrima mūrōs
accēpit patriōs. Ultrō flēns ipse vidēbar*
- 280 *compellāre virum et maestās exprōmere vōcēs:
‘Ō lūx Dardaniae, spēs Ō fidissima Teucrum,
quae tantae tenuēre morae? Quibus Hector ab ōris
exspectāte venīs? Ut tē post multa tuōrum
fūnera, post variōs hominumque urbisque labōrēs*
- 285 *dēfessī aspiciamus! Quae causa indigna serēnōs
foedāvit vultūs? Aut cūr haec vulnera cernō?’
Ille nihil, nec mē quaerentem vāna morātur,
sed graviter gemitūs imō dē pectore dūcēns,*

a(d)spiciō, ere, spexī, spectus see, look (at)
barba, ae f. beard, whiskers
causa, ae f. cause, reason, occasion
compellō (1) address, accost, speak to
concrētus, a, um grown together, hardened, matted
crīnis, is m. hair, locks, tresses
cūr why? for what reason?
Dardania, ae f. city of Dardanus, Troy
dēfessus, a, um weary, tired, worn
exprōmō, ere, mpsi, mptus express, bring forth
exspectō (1) await (eagerly), expect
fidus, a, um faithful, trustworthy, safe
fleō, ēre, ēvi, ētus weep, lament
foedō (1) defile, befoul, mar, mangle
fūnus, eris n. funeral, death, disaster
gemitus, ūs m. groan, lament, roar
gerō, ere, gessi, gestus bear, carry (on)
graviter *adv.* heavily, violently

Hector, oris m. Trojan leader
homō, inis m. (f.) man, mortal, human
iaculor, āri, ātus hurl, throw, fling
indignus, a, um undeserved, unworthy
maestus, a, um sad, mournful, gloomy
mora, ae f. delay, hesitation, hindrance
moror, āri, ātus delay, tarry, heed
mūrus, ī m. (city) wall, rampart
nihil, nil nothing, not at all
Phrygius, a, um Phrygian, Trojan
post *adv.* afterward; *prep. + acc.* after, behind
serēnus, a, um serene, calm, fair, clear
spēs, spei f. hope, expectation
squāleō, ēre, uī be rough, be filthy
ultrō *adv.* voluntarily, further
vānus, a, um vain, idle, useless, false
varius, a, um various, manifold, diverse
vulnus, eris n. wound, deadly blow
vultus, ūs m. countenance, face, aspect

276. Dana(ōr)um puppibus: dat. of direction or reference; App. 306, 301. Vergil refers to the battle around the Greek ships described in *Iliad* 15, when the Trojans under Hector almost captured the Greek camp and set fire to several of the ships.

278. quae . . . plūrima: acc. **circum . . . mūrōs.**

281. Teucr(ōr)um.

282. tenuēre = (tē) tenuērunt.

282–83. Hector exspectāte: voc. (tū) **venis.**

283. Ut: how (gladly)—although the implication that Aeneas feels pleasure at the sight of Hector in his gruesome post-mortem condition is ironic, to say the least.

285–86. serēnōs vultūs (tuōs), haec vulnera (tua).

287. Ille (dicit) nihil.

- 290 *'Heu fuge, nāte deā, tēque his' ait 'ēripe flammīs.
 Hostis habet mūrōs; ruit altō ā culmine Troia.
 Sat patriae Priamōque datum: sī Pergama dextrā
 dēfendi possent, etiam hāc dēfēnsa fuissent.
 Sacra suōsque tībī commendat Troia penātēs;
 hōs cape fātōrum comitēs, hīs moenia quaere
 295 magna, pererrātō statuēs quae dēnique pontō.'
 Sīc ait et manibus vittās Vestamque potentem
 aeternumque adytis effert penetrālibus ignem.*

adytum, ī *n.* inner shrine, sanctuary
aeternus, a, um eternal, undying
commendō (1) entrust, commit
culmen, inis *n.* top, summit, peak, roof
dēfendō, ere, ī, fēnsus defend, protect
dēnique *adv.* finally, at last
effērō, ferre, extulī, ēlatus carry forth, lift
etiam *adv.* also, even, besides, yet, still
hostis, is *m. (f.)* enemy, foe, stranger
mūrus, ī *m.* (city) wall, rampart
patria, ae *f.* homeland, country

penātēs, ium *m.* household gods
penetrālis, e inmost, interior
pererrō (1) wander through, traverse
Pergama, ōrum *n.* (citadel of) Troy
potēns, entis powerful, mighty
pontus, ī *m.* sea, waves
sat(is) *adv.* enough, sufficient(ly)
statuō, ere, uī, ūtus set up, establish
Vesta, ae *f.* goddess of the hearth
vitta, ae *f.* fillet, garland, band

289. nāte: voc. **deā:** abl. of separation. **nāte deā:** goddess-born; lit., born from a goddess.

291–92. Sat . . . datum (est ā tē). sī (quā) dextrā dēfendi possent, hāc (dextrā meā) dēfēnsa fuissent. The combination of imperf. and pluperf. subjunctives here creates what is called a mixed condition; each clause should be translated in accordance with the English approximation appropriate in each case, i.e., “were to” with the imperf. subjunctive, “would have” with the pluperf. subjunctive.

293. (sua) sacra: objects used in the performance of rituals, statues, etc. **comitēs:** (as) comrades, in apposition with **hōs**.

294. moenia = urbem, as often. **hīs (penātibus):** dat. of reference; App. 301.

295. pererrātō pontō: abl. abs.; App. 343. **quae (moenia magna) dēnique statuēs.**

297. aeternum ignem: the sacred fire of Vesta was never allowed to go out, and from it was always kindled the fire which was given to each colony sent out from Rome. The Romans believed that the eternal burning of Vesta's flame ensured the permanence of Rome.

Book 2.559–620

At mē tum primum saevus circumstetit horror.

- 560 *Obstupiū; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vīdī
vītā exhālantem, subiit dēserta Creūsa
et direpta domus et parvī cāsus Iūli.
Respiciō et quae sit mē circum cōpia lūstrō.*
- 565 *Dēseruēre omnēs dēfessī, et corpora saltū
ad terram mīsere aut ignibus aegra dedere.*

aeger, gra, grum sick, weary, wretched
aequaevus, a, um of equal age
cārus, a, um dear, beloved, fond
circumstō, āre, steti surround, stand around
cōpia, ae f. abundance, plenty, forces
Creūsa, ae f. wife of Aeneas, lost at the sack of Troy
crūdēlis, e cruel, bloody, bitter
dēfessus, a, um weary, tired, worn
dēsērō, ere, uī, rtus desert, forsake
diripiō, ere, uī, reptus plunder, ravage
exhālō (1) breathe out, exhale

horror, ōris m. horror, terror, shudder(ing)
imāgō, inis f. likeness, image, ghost, soul, form
Iūlus, ī m. Ascanius, son of Aeneas
lūstrō (1) purify, survey, traverse
obstipēscō, ere, stupi be dazed, stand agape
parvus, a, um small, little
saevus, a, um fierce, harsh, stern
respiciō, ere, spexi, spectus look (back) at, regard
saltus, ūs m. forest, glade, pasture; leap, bound, dancing
vulnus, eris n. wound, deadly blow

559–87. Stunned by Priam's death, Aeneas thinks of those closest to him and of all he has lost, and looks for his followers, only to find them gone. He sees only one person alive: the Greek Helen, whose abandonment of her home and husband Menelaus and departure for Troy in the company of Paris provided the reason for the war. In an internal monologue, Aeneas reflects bitterly on her responsibility and the destruction she has caused, and considers killing her.

560. subiit: understand *meam mentem* as implied dir. obj., or take intransitively (*arose*).

561. aequaevum: Anchises was of about the same age as Priam.

563. direpta: i.e., in Aeneas' imagination.
domus: nom. sing. with the final syllable long before the caesura; App. 394, *a*. The unusual metrical effect emphasizes Aeneas' sense of loss.

564. respiciō: Aeneas on the roof of the palace had been so transfixed in looking down on the murder of Priam that he had forgotten everything else. He now looks around but sees nothing to comfort him. **quae cōpia (virōrum) sit:** indir. quest.; App. 349. **mē circum = circum mē,** a common type of ANASTROPHE.

565. saltū: abl. of means or manner.

565–66. dēseruēre, mīsere, dedere = dēseruērent, mīsērunt, dedērunt. corpora . . . aegra: dir. obj. of both *mīsere* and *dedere*.

[*Iamque adeō super ūnus eram, cum limina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō; dant clāram incendia lūcem
570 errantī passimque oculōs per cūncta ferentī.
Illa sibi infestōs ēversa ob Pergama Teucrōs
et Danaum poenam et dēsertī coniugis irās
praemetuēns, Troiae et patriae commūnis Erinys,
abdiderat sēsē atque ārīs invisa sedēbat.*

abdō, ere, didī, ditus hide, put away, bury
adeō *adv.* to such an extent, so (much)
a(d)spiciō, ere, spexī, spectus see, behold,
look (at)
clārus, a, um clear, bright, illustrious
commūnis, e (in) common, joint, mutual
dēsērō, ere, uī, rtus desert, forsake
Erīnys, yos *f.* Fury, Curse (personified)
ēvertō, ere, ī, rsus overturn, destroy
incendium, (i)ī *n.* blaze, conflagration
infestus, a, um hostile, threatening
invisus, a, um hateful, hated, odious

lateō, ēre, uī lie hidden, hide, lurk, escape
the notice (of)
ob on account of (+ *acc.*)
passim *adv.* everywhere, all about
patria, ae *f.* homeland, country
Pergama, ōrum *n.* (citadel of) Troy
praemetuō, ere fear beforehand
sēcrētus, a, um remote, hidden, secret
sedeō, ēre, sēdī, sessus sit, settle
tacitus, a, um silent, still, quiet
Tyndaris, idis *f.* daughter of Tyndarus, Helen
Vesta, ae *f.* goddess of the hearth

567–88. Editors use brackets here to indicate that they do not believe that this passage was written by Vergil; they think that it was inserted into a copy of the manuscript not long after the poem began to circulate in the Roman world. Some stylistic oddities in the passage have long made scholars question the authenticity of the scene, known as “The Helen Episode.” Many scholars believe that it was written by someone eager to emulate Vergil at some time after the original publication of the *Aeneid*; these scholars believe that this episode was then integrated into the poem by the scholar Servius in the fourth century CE. The inherent interest of the passage, focusing as it does on the universally despised Helen, will have guaranteed its survival thereafter. Authentic or not, The Helen Episode offers valuable insight into the character of Aeneas and the *Aeneid*’s ethical code.

567. **Iamque adeō**: **adeō** emphasizes the word it follows, and helps to mark a transition to a new sight. **Super . . . eram**: *I survived*; an effective example of *TMESIS*, placing emphasis on the word **ūnus**.

567–69. **cum . . . aspiciō**: **cum** is temporal with the indicative; App. 377; the present

tense contributes to the vividness of Aeneas’ recollection of the moment when he first caught sight of Helen. **Tyndarida**: Gk. *acc.* of a feminine patronymic.

570. (**mihi**) **errantī passimque . . . ferentī**.

571. **sibi**: *dat.* with **infestōs . . . Teucrōs**. **ēversa ob Pergama**: this word order pattern, *adj. + prep. + noun*, is common in poetry and elegant prose.

572. **Dana(ōr)um**: subjective *gen.* with **poenam**; App. 284. **dēsertī coniugis**: Mene-laos, king of Mycenae.

573. **praemetuēns**: modifies **Illa** (571). The prefix **prae-** added to the verb **metuō** emphasizes the anticipation of the retribution that Helen fears because of her guilty conscience. **Troiae et patriae commūnis Erinys**: the entire phrase, characterizing Helen as a source of divine retribution for both the Trojans and the Greeks, is in apposition with **Illa** (571).

574. **ārīs**: *abl.* of place where. **invisā**: most likely derived from verb **invideō** (*hate, despise*), although the emphasis throughout this passage on sight (561, **vidī**; 564, **respiciō, lūstrō**; 569, **aspiciō**; 570, **oculōs . . . ferentī**) may suggest a wordplay with the *perf. pass.* participle of **invisō** (*look upon*); cf. also 601.

- 575 *Exarsēre ignēs animō; subit ira cadentem*
ulcisci patriam et scelerātās sūmere poenās.
 “*Scilicet haec Spartam incolumis patriāsque Mycēnās*
aspiciet, partōque ibit rēgīna triumphō?
Coniugiumque domumque patris nātōsque vidēbit
 580 *Īliadum turbā et Phrygiīs comitāta ministrīs?*

a(d)spiciō, ere, spexi, spectus see, behold, look (at)
cadō, ere, cecidi, cāsus fall, fail, sink, die
comitōr, āri, ātus accompany, attend, escort, follow
coniugium, (i)ī n. wedlock; husband, wife
exardescō, ere, arsi, arsus blaze (up)
Īlias, adis f. Trojan woman
incolumis, e safe, sound, unharmed
minister, tri m. attendant, servant
Mycēnae, ārum f. city of central Greece, home of Agamemnon, leader of the Greek expedition against Troy

pariō, ere, peperī, partus (re) produce, gain, acquire, give birth to
patria, ae f. homeland, country
Phrygius, a, um Phrygian, Trojan
scelerātus, a, um criminal, wicked
scilicet adv. of course, to be sure, doubtless
Sparta, ae f. region of Greece, home of Helen and Menelaus
sūmō, ere, mpsi, mptus take, assume; (+ **poenam**) exact (a penalty)
triumphus, i m. triumph, victory
turba, ae f. mob, crowd
ulciscor, i, ultus avenge, punish

575–76. exarsēre = exarsērunt. ignēs: the nature of these fires is explained by **ira** later in the line. **subit (mihi) ira . . . ulcisci . . . et . . . sūmere:** the subject, **ira**, introduces Aeneas' desire, the nature of which is specified with the complementary inf.s.; App. 259, 264. **scelerātās . . . poenās:** Aeneas realizes now that killing a woman would have been a criminal act on his part, but when he saw Helen he considered doing so.

577–87. Aeneas recalls the internal debate that went through his head when he saw Helen in the ruins of Troy.

577. Scilicet: introduces a series of sarcastic RHETORICAL QUESTIONS; the sarcasm is directed at Aeneas himself, as he considers the possibility that Helen may well return home unscathed although she has provoked untold suffering and destruction.

578. partō triumphō: abl. abs.

579. Coniugium: Aeneas uses an abstract noun instead of the specific **coniugem** (i.e., Menelaus).

580. turbā, ministrīs: abl. of accompaniment with **comitāta**. Aeneas imagines that Helen will bring captive Trojans back to Sparta as slaves.

- Occiderit ferrō Priamus? Troia arserit ignī?
 Dardanium totiēns sūdārit sanguine litus?
 Nōn ita. Namque etsi nūllum memorābile nōmen
 fēmineā in poenā est, habet haec victōria laudem;
 585 extinxisse nefās tamen et sūmpsisse merentēs
 laudābor poenās, animumque explēsse iuvābit
 ultricis †fāmam et cinerēs satiāsse meōrum.”

cinis, eris *m.* ashes (of the dead), embers
Dardanius, a, um Dardanian, Trojan
etsi although, even if
explēō, ēre, ēvī, ētus fill (out), fulfil
exting(u)ō, ere, inxī, inctus extinguish,
 blot out, destroy, ruin
fēmineus, a, um feminine, of women
ita *adv.* thus, so
iuvō, āre, iūvī, iūtus help, please
laudō (1) praise
laus, laudis *f.* glory, praise, merit
memorābilis, e memorable, glorious

mereō, ēre, uī, itus deserve, earn, merit
nefās *n. indecl.* impiety, unspeakable thing,
 crime
occidō, ere, ī, cāsus fall, perish, end, die
satiō (1) satisfy, sate, satiate, glut
sūdō (1) sweat, perspire
sūmō, ere, mpsī, mptus take, assume;
 (+ **poenam**) exact (a penalty)
tamen *adv.* nevertheless, however
totiēns so often, so many times
ultrix, icis avenging, vengeful
victōria, ae *f.* victory, conquest, triumph

581–82. Occiderit, arserit, sūdā(ve)rit: future perf. indicative verbs reflect Aeneas' anticipation of what will happen to Helen after the war: will she get home safely after these events (will) have happened? **totiēns:** a reminder that the war extended over a ten-year period, with numerous encounters on the battlefield. **sūdārit sanguine litus:** the image is strangely violent: it is not normal for the shore to sweat, and even stranger that its sweat take the form of blood. **sanguine:** abl. of specification.

583. Nōn ita (erit or sit). Aeneas responds with determination to his own RHETORICAL QUESTIONS.

584. fēmineā in poenā = in poenā fēminae, in the punishment of a woman; the adjectival form (**fēmineus**) in place of the substantive (**fēmina**) in the gen. is frequent in poetry.

585–86. extinxisse . . . et sūmpsisse . . . laudābor: an unusual indir. stmt. equivalent to a causal clause, i.e., **mē laudābunt quod nefās extinxī . . . et poenās sūmpsī. nefās:** Aeneas avoids naming Helen directly, simultaneously defining her and her role in the war as “unspeakable.”

586–87. explē(vi)sse . . . et . . . satiā(vi)sse: the inf.s. are the subjects of the impersonal verb (**mē**) **iuvābit. ultricis †fāmam:** The symbol †, called an *obelos* (from the Gk. word *lance*), is used by editors of classical texts to mark a phrase or word that appears to have been corrupted in the process of copying and so presents a problem for comprehension of the text. Here, the original words of the beginning of the line cannot be reconstructed; Aeneas was probably saying something here about exacting revenge on Helen.

- Tālia iactābam et furiātā mente ferēbar,]*
cum mihi sē, nōn ante oculis tam clāra, videndam
 590 *obtulit et pūrā per noctem in lūce refulsit*
alma parēns, cōnfessa deam quālisque vidērī
caelicolis et quanta solet, dextrāque prehensum
continuit roseōque haec insuper addidit ōre:
“Nāte, quis indomitās tantus dolor excitat irās?
 595 *Quid furis? Aut quōnam nostrī tibi cūra recessit?*

addō, ere, didi, ditus add
almus, a, um nurturing, kind(ly)
caelicola, ae m. (f.) divinity, deity
clārus, a, um clear, bright, illustrious
cōnfiteor, ēri, fessus confess, reveal
contineō, ēre, uī, tentus hold together,
 restrain, check
dolor, ōris m. grief, pain, passion, anger
excitō (1) arouse, stir up, excite
furiō (1) madden, frenzy, infuriate
iactō (1) toss, buffet, boast, utter
indomitus, a, um uncontrolled,
 ungoverned

insuper *adv.* above, besides
offerō, offerre, obtuli, oblātus present
pre(he)ndō, ere, ī, ēnsus seize, grasp
pūrus, a, um pure, bright, clean, clear
quālis, e (such) as, of what sort
quantus, a, um how great, how much, how
 many, as much (as)
quōnam *adv.* whither, (to) where on earth
recedō, ere, cessī, cessus depart, withdraw
refulgeō, ēre, lsi, lsus gleam, shine, glitter
roseus, a, um rosy, pink
soleō, ēre, itus sum be accustomed
tam *adv.* so (much), such

588–620. Venus appears to her son and restrains him, explaining that nothing can save Troy now, since its fate has been determined; at least she can help him in his flight.

588. ferēbar (per viās).

589–91. The HYPERBATON of these lines, underscored by the postponement of the subject (**alma parēns**) to the end of the clause, mimics Aeneas' experience: the shining presence approaching him only gradually assumes the identifiable shape of his mother Venus. The scene both echoes and is in contrast to Venus' earlier epiphany in disguise at 1.314–417.

589. ante: adverbial, = **antea. oculis:** dat. of reference with **clāra**; App. 301. **videndam:** agrees with **sē**.

591–92. cōnfessa (sē esse) deam. quālis, quanta: gods are typically perceived by mortals as being different both in nature (**quālis**) and in size (**quanta**). (**mē**) **prehensum:** dir. obj. of **continuit** (593); Venus prevents her son from attacking Helen.

594. quis (modifying **dolor**) is used here instead of the usual form of the interrog. adj., **quī**.

595. nostrī: objective gen. with **cūra. tibi:** dat. of reference or advantage.

Nōn prius aspiciēs ubi fessum aetāte parentem
 liqueris Anchīsēn, superet coniūnxne Creūsa
 Ascaniusque puer? Quōs omnēs undique Graiae
 circum errant aciēs et, nī mea cūra resistat,
 600 iam flammae tulerint inimicus et hauserit ēnsis.
 Nōn tibi Tyndaridis faciēs invisa Lacaenae
 culpātusve Paris, dīvum inclēmēntia, dīvum

aciēs, ēi *f.* edge; eye(sight); battle line, army
a(d)spiciō, ere, spexi, spectus see, look (at)
aetās, ātis *f.* age, time
Ascanius, (i)i *m.* son of Aeneas
circum *adv.* around, about
Creūsa, ae *f.* wife of Aeneas, lost during the sack of Troy
culpō (1) blame, censure, reprove
ēnsis, is *m.* sword, knife
faciēs, ēi *f.* appearance, face, aspect
Graius, a, um Greek
hauriō, ire, hausī, haustus drain, drink (in)
inclēmēntia, ae *f.* cruelty, harshness
inimicus, a, um hostile, enemy, unfriendly

invisus, a, um hateful, hated, odious
Lacaenus, a, um Spartan, Lacedaemonian
linquō, ere, liqui, lictus leave, desert
nī, nisi if not, unless, except
Paris, idis *m.* Trojan prince, son of Priam, took Helen from her husband Menelaus and thus caused the Trojan War
prius *adv.* former(ly), sooner, first
resistō, ere, stiti stop, resist (+ *dat.*)
superō (1) surmount, surpass, overcome, survive
Tyndaris, idis *f.* daughter of Tyndarus, Helen
undique *adv.* everywhere, from all sides

596–98. **ubi . . . liqueris, superet coniūnxne**: indir. quests. dependent on **aspiciēs**. **superet**: sing. in agreement with the closest subject, **Creūsa**; **Ascaniusque puer** is the second subject.

598–99. **quōs omnēs . . . circum = circum eōs omnēs**.

599–600. **nī . . . resistat, . . . tulerint . . . et hauserit**: a mixed contrary-to-fact condition, with pres. and perf. subjunctives providing a more vivid alternative to the usual imperf. (**resisteret**) and pluperf. (**tulissent, hausisset**).

601–3. **Nōn . . . Tyndaridis faciēs invisa . . . culpātusve Paris . . . hās ēvertit opēs**: neither Helen nor Paris is truly responsible for the fall of Troy; Venus uses **ASYNDETON** and **EPANALEPSIS** (**dīvum, dīvum**) to direct Aeneas' attention to the real cause, **dīv(ōr)um inclēmēntia**. **tibi**: dat. of reference. **culpātus**: modifies **Paris**, but should be understood also with **Tyndaridis faciēs**.

hās ēvertit opēs sternitque ā culmine Troiam.
Aspice (namque omnem, quae nunc obducta tuenti
 605 *mortālēs hebetat visūs tibi et ūmida circum*
cālīgat, nūbem ēripiam; tū nē qua parentis
iussa timē neu praeceptīs pārēre recūsā):
hīc, ubi disiectās mōlēs āvulsaque saxīs
saxa vidēs, mixtōque undantem pulvere fūmum,

a(d)spiciō, ere, spexī, spectus see, behold,
 look (at)
āvellō, ere, (vuls)ī, vulsus tear (off, from)
cālīgō, āre, āvī be dark, darken
culmen, inis *n.* roof, peak, summit, top
dis(s)iciō, ere, iēcī, iectus scatter,
 disperse
ēvertō, ere, ī, rsus overturn, destroy
fūmus, ī *m.* smoke, vapor, fog, fume
hebetō (1) blunt, dull, dim, weaken
iussum, ī *n.* order, command, behest
misceō, ēre, uī, mixtus confuse, mix,
 mingle, stir (up)
mōlēs, is *f.* mass, burden, heap, structure;
 difficulty
mortālis, e mortal, human, earthly

neu, nēve and (that) not, and lest
nūbēs, is *f.* cloud, fog, mist
obducō, ere, dūxī, ductus draw over
ops, opis *f.* help, resources, power, wealth
pāreō, ēre, uī, itus obey, yield (+ *dat.*)
praeceptum, ī *n.* advice, instruction
pulvis, eris *m.* dust
recūsō (1) refuse, decline, object
sternō, ere, strāvī, stratus lay low, spread,
 strew
timeō, ēre, uī fear, dread, be anxious
tueor, ēri, itus (tūtus) watch, look at,
 protect, eye
ūmidus, a, um moist, damp, dewy
undō (1) swell, roll, wave
vīsus, ūs *m.* sight, view, vision, aspect

604–6. omnem . . . nūbem: the separation of the noun from its adjective suggests the function of the cloud it describes, surrounding everything and obscuring Aeneas' view. **quae:** the grammatical antecedent is **nūbem**, although it does not here appear before the relative pronoun. **obducta, ūmida:** both modify **quae. tuenti . . . tibi:** *dat.* of reference or indir. obj.; a second example of enclosing word order occurs within the first.

606–7. nē . . . timē, neu . . . recūsā: negating the imperative with **nē** is a poetic alternative to the construction more commonly found in prose, **nōli(te)** + inf. **praeceptis:** *dat.* with **pārēre**.

608. saxīs: *abl.* of separation with **āvulsa**.

609. mixtō . . . pulvere: *abl.* abs.

- 610 Neptūnus mūrōs *magnōque* ēmōta tridentī
fundāmenta quatit *tōtamque ā sēdibus urbem*
ērui. *Hīc Iūnō* Scaeās saevissima portās
prīma tenet sociumque furēns ā nāvibus agmen
ferrō accīncta vocat.
- 615 *Iam summās arcēs* Tritōnia, respice, Pallas
insēdit nimbō effulgēns *et Gorgone saevā.*

accingō, ere, cīnxī, cīnctus gird (on), equip
effulgeō, ēre, lsī flash, glitter, gleam
ēmoveō, ēre, mōvī, mōtus move from
ēruō, ere uī, utus overthrow, tear up
fundāmentum, ī n. foundation, base
Gorgō, onis f. Gorgon
insidō, ere, sēdi, sessus sit in (on), occupy
mūrus, ī m. (city) wall, battlement, rampart
Neptūnus, ī m. Neptune, god of the sea
nimbū, ī m. rainstorm, (storm)cloud
Pallas, adis f. Minerva, goddess of wisdom
and the arts

porta, ae f. door, gate, entrance, exit
quatiō, ere, quassus shake, shatter
respiō, ere, spexī, spectus look (back)
at, regard
saevus, a, um fierce, harsh, stern
Scaeus, a, um Scaean (referring to the
name of a gate at Troy)
socius, a, um allied, associated, friendly
tridēns, entis m. trident, symbol of
Neptune as god of the sea
Tritōnius, a, um Tritonian (an epithet of
Minerva)

610–18. Venus offers an itemized list of four Olympian gods (Neptune, Juno, Minerva, and Jupiter) who are determined to bring the destruction of Troy to completion.

610–12. Neptune has long resented the Trojans, because they did not offer him satisfactory recompense for building the walls of Troy for Priam's father Laomedon; now he is poised to overturn the city with his trident in revenge. **magnōque . . . tridentī:** abl. of means.

612–14. Juno has long resented the Trojans because of the judgment of Paris, who

avored Venus over her. **prīma:** Juno stands in front of her Greek allies (**socium . . . agmen**) and leads their assault on Troy. On the half-line, see the note on 1.534.

615–16. Pallas Minerva too resents the Trojans as a result of the judgment of Paris. **respiō:** Venus directs Aeneas' attention to the temple of Minerva that stood on the citadel of Troy (described by Homer in *Iliad* Book 6). **nimbō . . . et Gorgone saevā:** two different abl. constructions with **effulgēns:** **nimbō** is abl. of place where or separation (*shining forth from a cloud*), and **Gorgone saevā** is abl. of description. The head of the Gorgon Medusa, terrible to look upon, decorates Minerva's breastplate.

*Ipse pater Danaïis animōs viresque secundās
sufficit, ipse deōs in Dardana suscitāt arma.*

*Ēripe, nāte, fugam finemque impōne labōrī;
620 nūsquam aberō et tūtum patriō tē limine sistam.”*

absum, esse, āfui be away, be distant, be lacking

Dardan(i)us, a, um Trojan, Dardanian
impōnō, ere, posui, positus place upon, set to, impose (+ *dat.*)

nūsquam *adv.* nowhere, never

secundus, a, um following, favorable, obedient

sistō, ere, steti, status stand, stop, stay
sufficiō, ere, fēci, fectus supply, suffuse;

be sufficient

suscitō (1) arouse, stir up, excite

tūtus, a, um protected, safe, secure

617–18. Venus' list culminates with Jupiter himself (**ipse pater, ipse**). Unlike the other gods mentioned here, he had long been supportive of his favorites on both sides in the war. The fact that he now throws his support wholly onto the side of the Greeks indicates to Venus that the end of Troy is near. **deōs**: presumably the other gods over whom Jupiter presides, i.e., all of them. **in**: *against*.

619. nāte: Venus brings her speech to a close by using the same form of address with which she began (594).

620. (in) patriō . . . limine: the ambiguous phrase suggests first of all the Trojan dwelling of Aeneas' father Anchises, but also anticipates his new home in Italy, the birthplace of his ancestor, the early Trojan king Dardanus (see 3.163–68).

Selections from
— BOOK 4 —



teque isto corpore solvo (4.703)

Illustration for Book 4

“And free you from your body” by Thom Kapheim

Book 4.160–218

- 160 Intereā *magnō* miscērī murmure *caelum*
incipit, insequitur commixtā grandine nimbus,
et Tyrii comitēs passim et Troiāna iuventūs
Dardaniusque nepōs Veneris diversa per agrōs
tēcta metū petiēre; ruunt dē montibus amnēs.
- 165 Spēluncam Dīdō dux et Troiānus eandem
dēveniunt. Prīma et Tellūs et prōnuba Iūnō
dant signum; fulsēre ignēs et cōnscius aethēr
cōnūbiis *summōque* ululārunt vertice Nymphae.

aethēr, eris *m.* upper air, heaven, ether

ager, grī *m.* field, territory, land

amnis, is *m.* river, stream

commisceō, ēre, uī, mixtus mix, mingle

cōnscius, -a, -um *adj.* aware; privy to

cōnūbium, (i)ī *n.* marriage

Dardanius, a, um Dardanian, Trojan

dēveniō, ire, vēnī, ventus come (down),
arrive (at)

diversus, a, um separated, different

dux, ducis *m. (f.)* leader, guide, chief

fulg(e)ō, ēre (or ere), lsi shine, flash, gleam

grandō, inis *f.* hail(storm, stones)

incipiō, ere, cēpī, ceptus begin, undertake

insequor, i, secūtus follow

intereā *adv.* meanwhile, (in the) meantime

iuventūs, ūtis *f.* youth, young men

metus, ūs *m.* fear, fright, anxiety

misceō, ēre, uī, mixtus mix, mingle, confuse

murmur, uris *n.* murmur, roar, rumble

nepōs, ōtis *m.* grandson; descendant

nimbus, i *m.* rainstorm, (storm)cloud

Nympha, ae *f.* nymph, minor female
divinity of the forests, waters, etc.

passim *adv.* everywhere, all about

prōnuba, ae *f.* matron of honor

signum, i *n.* sign, signal, token, mark

spēlunca, ae *f.* cave, cavern, grotto

Troiānus, a, um Trojan, of Troy

ululō (1) howl, wail, shout, shriek

Venus, eris *f.* goddess of love; love

vertex, icis *m.* peak, summit, head, top

160–72. A sudden storm drives Aeneas and Dido into a cave for shelter during their hunting expedition.

163. nepōs Veneris = Ascanius.

166–68. Vergil here indicates the various features in a Roman wedding and represents Nature herself as performing these ceremonies. Earth and Heaven, parents of the universe, take the part of human parents in bringing the couple together; lightning (**ignēs**) represents the wedding torches (**taedae**); Juno performs the duty of the matron of honor (**prōnuba**), and the cries of the mountain nymphs take the place of the wedding song and festal cries.

Prīma Tellūs: Earth was called **prīma** as the oldest of the gods; as Mother Earth, the producer and nurse of life, she presided over marriage. **prōnuba**: the matron whose function it was to join the hand of the bride to that of the groom at the wedding.

167. **dant signum**: i.e., for the wedding. **ignēs** (*lightning*): instead of the marriage torches ordinarily employed at weddings. **cōnscius**: *witness* (to the marriage).

168. **cōnūbiis**: *for the marriage*; poetic plural; the first -i- is pronounced as a consonant (i.e., as -y-), for the sake of the meter. **ululā(vē)runt**: instead of the marriage songs ordinarily sung at weddings, the nymphs make an eerie and ominous sound. (**in**) **vertice** (**montis**).

170 *Ille diēs prīmus lētī prīmusque malōrum*
causa fuit; neque enim speciē fāmāve movētur
nec iam fūrtīvum Dīdō meditātur amōrem:
coniugium vocat, hōc praetexit nōmine culpam.

causa, ae f. cause, reason, occasion

coniugium, (i) i n. wedlock, marriage

culpa, ae f. fault, offense, guilt, blame

enim adv. for, indeed, truly

fūrtīvus, a, um secret, stolen

lētum, i n. death, destruction, ruin

malum, i n. evil, misfortune, trouble

meditor, āri, ātus meditate, design

praetexō, ere, uī, xtus fringe, cloak

speciēs, ēi f. appearance, sight, aspect

170–71. **speciē fāmāve:** by (regard for)
appearances or (for) her reputation. neque . . .
movētur nec . . . Dīdō meditātur: the subject
 of the two verbs is closer to the second of them.

172. **hōc nōmine:** abl. of means.

- Extēplō Libyae magnās it Fāma per urbēs,
 Fāma, malum quā nōn aliud vĕlōcius ūllum:
 175 mōbilitāte viget vīrēsque adquirit eundō,
 parva metū primō, mox sēsē attollit in aurās
 ingrediturque solō et caput inter nūbila condit.
 Illam Terra parēns irā inritāta deōrum
 extrēmam, ut perhibent, Coeō Enceladōque sorōrem
 180 prōgenuit pedibus celerem et pernīcibus ālis,
 mōnstrum horrendum, ingēns, cui quot sunt corpore plūmae,

adquirō, ere, quisivī, situs acquire, gain
āla, ae f. wing
attollō, ere lift, rear, raise
celer, eris, ere swift, speedy, quick
Coeus, i m. one of the Titans, a giant, son
 of Earth
condō, ere, didī, ditus establish, hide
Enceladus, i m. one of the Titans, a giant,
 son of Earth
extēplō adv. immediately, at once,
 suddenly
extrēmus, a, um final, last, furthest
horrendus, a, um awful, terrible, dire
ingredior, i, gressus enter, proceed
inritō (1) vex, enrage, provoke
Libya, ae f. country of North Africa
malum, i n. evil, misfortune, trouble

metus, ūs m. fear, fright, anxiety
mōbilitās, ātis f. activity, motion, speed
mōnstrum, i n. prodigy, portent, monster
mox adv. soon, presently
nūbila, ōrum n. clouds, cloudiness
parvus, a, um small, little
perhibeō, ēre, uī, itus present, say
pernix, icis active, nimble, swift
plūma, ae f. feather, plume
primō adv. at first, in the beginning
prōgignō, ere, genuī, genitus bring forth,
 bear
quot as many as
solum, i n. ground, soil, earth
soror, ōris f. sister
vĕlōx, ōcis swift, quick, rapid, fleet
vigeō, ēre, uī flourish, be strong, thrive

173–218. Rumor, a terrifying divinity, spreads gossip about the love affair, and finally carries the news to Iarbas, an African chieftain whose marriage proposal had been rejected by Dido. Iarbas reproaches his father, Jupiter Ammon, for not helping him.

174. quā: abl. with comparative; App. 327. **nōn (est).**

173–74. Fāma . . . Fāma: the repetition for emphasis of the same word in two contiguous lines is called EPANALEPSIS.

175. eundō: abl. of means, from the gerund of **eō**; App. 269.

176. metū: abl. of cause.

177. (in) solō = (in) terrā.

178. deōrum: objective gen. with **irā**, abl. of means; App. 284. In anger at the Olympian gods for slaying her children, the Titans, Earth bore the giants, Rumor being one of them.

179. ut perhibent: Vergil often uses phrases like this to signal to his readers that he is alluding to an earlier work. In this case, he is recalling the cosmic myths of Hesiod's *Theogony*, where the battle of the Olympians and Titans is described.

181. cui: dat. of possession. **corpore:** abl. of specification.

181–83. Rumor is covered with feathers; and beneath each feather is an eye, a tongue, a mouth, and an ear.

- tot vigilēs oculi subter (mīrābile dictū),
 tot linguae, totidem ōra sonant, tot subrigit aurēs.
 Nocte volat caeli mediō terraeque per umbram
 185 stridēns, nec dulci dēclinat lūmina somnō;
 lūce sedet custōs aut summī culmine tēctī
 turribus aut altīs, et magnās territat urbēs,
 tam fictī prāvique tenāx quam nuntia vēri.
 Haec tum multiplici populōs sermōne replēbat
 190 gaudēns, et pariter facta atque infecta canēbat:
 vēnisse Aenēān Troiānō sanguine crētum,
 cui sē pulchra virō dignētur iungere Dīdō;

auris, is f. ear

canō, ere, cecinī, cantus sing (of), chant,
 tell, proclaim, prophesy

crētus, a, um grown, sprung

culmen, inis n. roof, summit, top, peak

custōs, ōdis m. (f.) guard(ian), sentinel

dēclinō (1) turn aside, bend down, droop

dignor, āri, ātus deem worthy, deign (+ abl.)

dulcis, e sweet, dear, fond

factum, ī n. deed, act, exploit

fictum, ī n. falsehood, fiction

gaudeō, ērē, gāvīsus sum rejoice, exult

infectus, a, um not done, false

iungō, ere, iūnxī, iūctus join, yoke

lingua, ae f. tongue, language

medium, (i) ī n. middle, center

mīrābilis, e wonderful, marvelous

multiplex, icis manifold, multiple

nuntia, ae f. messenger

pariter adv. equally, alike

populus, ī m. people, nation

prāvum, ī n. wrong, perverse act

pulcher, chra, chrum beautiful, handsome,
 splendid, illustrious, noble

quam adv. how, than, as

repleō, ēre, ēvī, ētus fill, stuff

sedeō, ēre, sēdī, sessus sit (down), settle

sermō, ōnis m. conversation

sonō, āre, uī, itus (re)sound, roar

strid(e)ō, ēre (or ere), ī hiss, whirl, rustle

subrigō, ere, surrēxī, rēctus raise, rise

subter adv.; prep + acc. beneath, below

tam adv. so, as, such

tenāx, ācis tenacious, holding (to)

terrītō (1) frighten, terrify, alarm

tot so many, as many

totidem the same number, so many

Troiānus, a, um Trojan, of Troy

turris, is f. tower, turret

vērūm, ī n. truth, right, reality

vigil, ilis wakeful, watchful, sleepless

volō (1) fly, flit, move with speed

182. oculi (sunt) subter (plūmās).

183. (Fāma) tot subrigit aurēs: Rumor
 raises as many listening ears.

184. caeli mediō terraeque: between heav-
 en and earth. Note how the Latin word order
 imitates the meaning of the phrase.

185. stridēns: with her wings as she flies,
 referring to the buzz of gossip. lūmina (sua)
 = oculōs, as often.

186–87. lūce: by day, abl. of time; App.
 322. (in) culmine aut (in) turribus.

188. fictī prāvique . . . vēri: gen. with
 tenāx; App. 287.

189. Haec = Fāma.

190. facta atque infecta: fact and fiction,
 lit., things done and not done. canēbat: fol-
 lowed by indir. stmt.

191. Troiānō sanguine: abl. of separa-
 tion/origin with crētum.

192. virō = coniugī. iungere: comple-
 mentary inf.; App. 259.

- nunc hiemem inter sē luxū, quam longa, fovēre
 rēgnōrum immemorēs turpique cupīdine captōs.
 195 Haec passim dea foeda virum diffundit in ōra.
 Prōtinus ad rēgem cursūs dētorquet Iarbān
 incenditque animū dictīs atque aggerat irās.
 Hic Hammōne satus raptā Garamantide nymphā
 templa Iovī centum lātis immānia rēgnīs,
 200 centum ārās posuit vigilemque sacrāverat ignem,
 excubiās dīvum aeternās, pecudumque cruōre
 pingue solum et variīs flōrentia limina sertīs.

aeternus, a, um eternal, everlasting
 aggerō (1) heap up, pile up, increase
 centum hundred

cruor, ōris m. blood, gore
 cupīdō, inis f. love, desire, longing
 dētorqueō, ēre, rsī, rtus turn (away)
 diffundō, ere, fūdī, fūsus scatter, spread
 excubiae, ārum f. watch(fire), sentinel
 flōreō, ēre, uī bloom, flourish, blossom
 foedus, a, um foul, loathsome, filthy
 foveō, ēre, fōvī, fōtus cherish, fondle
 Garamantis, idis of the Garamantes, an
 African tribe
 Hammōn, ōnis m. Hammon (or Ammon),
 god of North Africa, famous for his oracle
 and identified by the Romans with Jupiter
 hiems, emis f. winter, storm
 Iarbās, ae m. African chieftain, one of
 Dido's unsuccessful suitors
 immemor, oris unmindful, forgetful

incendō, ere, ī, ēnsus kindle, burn, inflame
 lātus, a, um wide, broad, spacious
 luxus, ūs m. luxury, splendor, excess
 nymp̄ha, ae f. nymph, minor female divinity
 of the forests, waters, etc.
 passim adv. everywhere, all about
 pecus, udis f. animal (of the flock)
 pinguis, e fat, rich, fertile
 prōtinus adv. continuously, immediately
 quam adv. how, than, as
 rapiō, ere, uī, ptus snatch (away), seize,
 ravish
 sacrō (1) consecrate, hallow, dedicate
 serō, ere, sēvī, satus sow, beget
 sertum, ī n. wreath, garland
 solum, ī n. ground, soil, earth
 templum, ī n. temple, shrine, sanctuary
 turpis, e shameful, disgraceful
 varius, a, um varied, different, diverse
 vigil, ilis watchful, wakeful, sleepless

193. (Dīdōnem et Aenēān) inter sē
 fovēre hiemem quam longa (ea hiems sit).
 inter sē fovēre: were caressing one another.
 hiemem: the whole long winter; either acc. of
 duration of time or dir. obj. of fovēre, i.e., they
 kept the winter warm. inter sē is commonly
 employed to denote reciprocal action. quam
 longa (sit): however long it may be.

194. rēgnōrum: Carthage and Italy.

195. vir(ōr)um.

198. Hic: pronounce hicc (as if from the
 earlier spelling of the word, hicce).

199–200. templa centum (posuit), cen-
 tum ārās posuit: Latin commonly expresses
 the verb with only the second of two such
 clauses, English with the first. Cf. note on
 170–71.

201. excubiās: in apposition with ignem;
 the never-dying fire stands sentry in honor of
 the gods, like the sacred fire of Vesta at Rome.

202. pingue: from the blood and the ani-
 mal fat of many sacrifices. solum, limina:
 take either as obj. of sacrāverat (200), like
 ignem, or supply erant.

- Isque *āmēns animī et rūmōre accēnsus amārō*
dicitur ante ārās media inter nūmina dīvum
 205 *multa Iovem manibus supplex ōrāsse supīnis:*
“Iuppiter omnipotēns, cui nunc Maurūsia pictīs
gēns epulāta torīs Lēnaeum libat honōrem,
aspicis haec? An tē, genitor, cum fulmina torquēs
nēquiquam horrēmus, caecique in nūbibus ignēs
 210 *terrificant animōs et inānia murmura miscent?*
Fēmina, quae nostrīs errāns in finibus urbem
exiguam pretiō posuit, cui litus arandum

an whether, or
accendō, ere, ī, ēnsus kindle, inflame
amārus, a, um bitter, unpleasant
āmēns, entis mad, crazy, frenzied
arō (1) plow, till, furrow
a(d)spiciō, ere, spexī, spectus see, behold
caecus, a, um blind, hidden, dark
epulor, āri, ātus feast, banquet (+ *abl.*)
exiguus, a, um small, scanty, petty
fēmina, ae f. woman, female
fulmen, inīs n. thunderbolt, lightning
horreō, ēre, uī shudder (at), quake
inānis, e empty, useless, vain, idle
Lēnaeus, a, um Lenaeus, Bacchic, of
 Bacchus, god of wine
libō (1) pour (as a libation), offer

Maurūsia, a, um Moorish
misceō, ēre, uī, mixtus mix, mingle
murmur, uris n. murmur, roar, rumble
nēquiquam *adv.* in vain, uselessly, idly
nūbēs, is f. cloud, fog, mist
omnipotēns, entis almighty, omnipotent
ōrō (1) pray (for), beseech, entreat
pingō, ere, pīnxī, pictus paint, embroider
pretium, (i) ī n. price, reward, value
rūmor, ōris m. rumor, report, gossip
supīnus, a, um flat, upturned
supplex, icis suppliant, humble
terrificō (1) frighten, terrify, alarm
torqueō, ēre, rsī, rtus twist, sway, hurl
torus, ī m. (banqueting) couch, bed

203. Is: Iarbas. **animī:** gen. of reference (a rare usage) with **āmēns**, or loc.; App. 287, 37, c.

204. media inter nūmina: amid the divine presences. **dīv(ōr)um:** modifying either **ārās** or **nūmina**.

205. multa Iovem: double acc. with **ōrāsse**.

206–7. Maurūsia . . . gēns: the people of Iarbas.

207. Lēnaeum . . . honōrem: i.e., wine (associated with Bacchus Lenaeus) poured in libation as a sign of honor.

208–10. Iarbas challenges Jupiter with the suggestion that all the god's thunder and lightning are just empty threats.

211. Fēmina: Dido; emphatic by position. **errāns:** Vergil is incorporating a clever multilingual etymological wordplay into this line. An ancient dictionary tells us that the name **Didō** is a Punic word equivalent to the Greek word **planēs** or **planētis**, meaning *wandering* or *wanderer*; thus, the phrase **fēmina errāns** is an explanation in Latin of Dido's Punic name. (Note that the English word *planet* comes from the same Greek word.)

212. pretiō: abl. of price; App. 336. She had not taken the place by force, but had been compelled to buy it, a confession of weakness from Iarbas' perspective.

- cuique loci lēgēs dedimus, cōnūbia nostra
 reppulit ac dominum Aenēān in rēgna recēpit.
 215 Et nunc ille Paris cum sēmivirō comitātū,
 Maeoniā mentum mitrā crīnemque madentem
 subnexus, raptō potitur: nos mūnera templis
 quippe tuīs ferimus fāmamque fovēmus inānem.”

comitātus, ūs *m.* retinue, train, company
cōnūbium, (i)ī *n.* wedlock, marriage
crīnis, is *m.* long hair, locks, tresses
dominus, ī *m.* master, lord, ruler
foveō, ēre, fōvī, fōtus cherish, fondle
inānis, e empty, useless, vain, idle
lēx, lēgis *f.* law, jurisdiction, term
madeō, ēre, uī drip, be wet, reek
Maeonius, a, um Maeonian, Lydian,
 Asiatic
mentum, ī *n.* chin, beard

mitra, ae *f.* mitre, cap, turban
Paris, idis *m.* Trojan prince, eloped with
 Helen and thus caused the Trojan War
potior, īri, itus possess, gain (+ *abl.*)
quippe *adv.* to be sure, surely, indeed
raptum, ī *n.* plunder, prey, booty
recipiō, ere, cēpī, ceptus receive, recover
repellō, ere, reppulī, repulsus reject, repel
sēmivir, virī half-man, effeminate
subnectō, ere, nex(u)ī, nexus tie (under)
templum, ī *n.* temple, shrine, sanctuary

212–13. For the ELLIPSIS of **dedimus** in the first clause, see the note on 199–200.

214. **dominum**: in apposition with **Aenēān**; said with bitter disdain.

215. **Paris**: In stealing the woman Iarbas was planning to marry, Aeneas is like Paris, who stole Menelaus' wife Helen and so provoked the Trojan War. **sēmivirō**: the African chieftain despises the Trojans and so challenges their masculinity. This insult reflects an ancient bias against the peoples of the Near East, whose luxurious life was believed by the Greeks and Romans to be conducive to effeminate behavior. Iarbas may also be

thinking of the castrated priests of Cybele, whose cult was based in Asia Minor, near Troy, and suggesting that Aeneas and the Trojans are similar.

216–17. **mentum, crīnem**: Gk. acc. of respect with **subnexus**, here used as a Gk. middle participle; App. 309, *a*. **madentem**: *dripping* (with perfume), another mark of effeminacy. **raptō**: *abl.* with **potior**; App. 342. **potitur**: with *-i-* irregularly short.

218. **quippe**: sarcastic. **fāmam fovēmus inānem**: *we keep alive a baseless belief* in your power and justice.

Book 4.259–361

- 260 *Ut primum ālātis tetigit māgālia plantis,
Aenēan fundantem arcēs ac tēcta novantem
cōnspicit. Atque illi stēllātus iāspide fulvā
ēnsis erat Tyriōque ardēbat mūrīce laena
dēmissa ex umerīs, dīves quae mūnera Dīdō
fēcerat, et tenuī tēlās discrēverat aurō.*
- 265 *Continuō invādit: “Tū nunc Karthāginis altae
fundāmenta locās pulchramque uxōrius urbem*

ālātus, a, um winged, furnished with wings
cōnspiciō, ere, spexi, spectus see, look at
continuō *adv.* immediately, at once
dēmittō, ere, misi, missus let down, send
 down, lower, drop
dī(ve)s, dī(vi)tis rich, wealthy
discernō, ere, crēvi, crētus separate
ēnsis, is m. sword, knife
fulvus, a, um yellow, tawny, blond
fundāmentum, ī n. foundation, base
fundō (1) found, build, establish
iāspis, idis f. jasper, a semiprecious stone
invādō, ere, si, sus attack, address
Karthāgō, inis f. Carthage, a city of North
 Africa

laena, ae f. (woolen) mantle, cloak
locō (1) place, lay, establish, locate
māgālia, ium n. huts, hovels
mūrex, icis m. purple (dye), crimson,
 scarlet
novō (1) renew, make (new), build
planta, ae f. heel; sole of foot
pulcher, chra, chrum beautiful, handsome,
 noble, splendid, illustrious
stēllātus, a, um starred, star-spangled
tangō, ere, tetigi, tāctus touch, reach
tēla, ae f. web, textile
tenuis, e slight, thin, fine, delicate
uxōrius, a, um wife-ruled, uxorious,
 hen-pecked

259–95. Mercury delivers a message to Aeneas from Jupiter, reminding him about Italy. Aeneas is unsure how to inform Dido of his imminent departure.

259. māgālia: the word is not native to Latin, but is derived from Punic; its use here succinctly identifies Mercury's exotic destination, cf. 1.421.

261. iāspide: the initial *i-* is pronounced separately from *-ā-* (i.e., they do not combine to form a diphthong).

261–62. stēllātus ēnsis: the hilt was studded.

264. tenuī aurō: she had interwoven the warp of the fabric with fine gold thread.

266. uxōrius: used as a term of reproach.

- exstruis? *Heu, rēgnī rērumque oblīte tuārum!*
Ipse deum tibi mē clārō dēmittit Olympō
rēgnātor, caelum et terrās quī nūmine torquet,
270 *ipse haec ferre iubet celerēs mandāta per aurās:*
Quid struis? Aut quā spē Libycīs teris ōtia terrīs?
Sī tē nūlla movet tantārum glōria rērum
[nec super ipse tuā mōliris laude labōrem,]
Ascanium surgentem et spēs hērēdis Iūli
275 *respice, cui rēgnum Itāliae Rōmānaque tellūs*
dēbētur.” Tālī Cyllēnius ōre locūtus
mortālēs vīsūs mediō sermōne reliquit
et procul in tenuem ex oculis ēvānuit auram.

Ascanius, (i) ī m. son of Aeneas
celer, eris, ere swift, quick, speedy
clārus, a, um clear, bright, illustrious
Cyllēnius, (i) ī m. the Cyllenean; Mercury,
 born on Mt. Cyllene
dēbeō, ēre, uī, itus owe, be due, be destined
dēmittō, ere, misi, missus send down, let
 down
ēvānēscō, ere, nuī vanish, disappear
exstruō, ere, strūxī, strūctus build (up),
 rear
glōria, ae f. glory, renown, fame, pride
hērēs, ēdis m. heir, successor
Iūlus, ī m. Ascanius, son of Aeneas
laus, laudis f. praise, glory, merit
Libycus, a, um Libyan, of Libya, a country
 of North Africa
loquor, ī, locūtus speak, say, tell, talk

mandātum, ī n. command, order, behest
mōlior, irī, itus undertake, accomplish, do
mortālis, e mortal, human, earthly
obliviscor, ī, itus (+ gen.) forget
Olympus, ī m. Greek mountain, home of
 the gods; heaven
ōtium, (i) ī n. leisure, idleness, quiet
rēgnātor, ōris m. ruler, lord, director
respiciō, ere, spexī, spectus look (back)
 at, regard
Rōmānus, a, um Roman, of Rome
sermō, ōnis m. conversation, speech
spēs, ei f. hope, expectation
struō, ere, strūxī, strūctus build, contrive
tenuis, e slight, thin
terō, ere, trivī, trītus rub, wear, waste
torqueō, ēre, rsī, rtus twist, hurl, sway
vīsus, ūs m. vision, view, aspect

267. **oblīte:** voc. of the participle of **obliviscor**. **rēgnī rērumque:** gen. with a verb of forgetting; App. 288.

273. The line is virtually identical to 233, and was probably reproduced here by an inattentive copyist; brackets are used by editors to indicate that none of the major

primary manuscripts contains this line. Cf. 2.567–88.

274. **Iūli:** either possessive gen. (i.e., the hopes that Iulus has) or objective gen. (i.e., the hopes you have for Iulus).

277. **mediō (in) sermōne:** in the middle (of his) speech, abruptly; App. 246.

- At vērō Aenēās aspectū obmūtuit āmēns,*
- 280 *arrēctaeque horrōre comae et vōx faucibus haesit.*
Ardet abīre fugā dulcēsque relinquere terrās,
attonitus tantō monitū imperiōque deōrum.
Heu quid agat? Quō nunc rēgīnam ambīre furentem
audeat adfātū? Quae prima exordia sūmat?
- 285 *Atque animum nunc hūc celerem nunc dividit illūc*
in partēsque rapit variās perque omnia versat.
Haec alternantī potior sententia vīsa est:
Mnēsthea Sergestumque vocat fortemque Serestum,

abeō, īre, īi (ivī), itus depart
adfātus, ūs *m.* address, speech
alternō (1) change, alternate, waver
ambiō, īre, ivī (ii), itus go around;
 conciliate
āmēns, entis mad, frenzied, distraught
arrigō, ere, rēxi, rēctus erect, stand on end
a(d)spectus, ūs *m.* sight, appearance
attonitus, a, um thunderstruck, astounded
audeō, ēre, ausus sum dare, venture
celer, eris, ere swift, speedy, quick
coma, ae *f.* hair, locks, tresses
dividō, ere, visī, visus divide, distribute
dulcis, e sweet, dear, fond
exordium, (i)ī *n.* beginning,
 commencement
faux, faucis *f.* jaws, throat; gulf

fortis, e brave, strong, valiant
haereō, ēre, haesi, haesus cling (to), halt
 (+ *dat.*)
horror, ōris *m.* shudder(ing), horror, alarm
illūc *adv.* there, thither, to that place
Mnēstheus, ei (eos), acc. ea *m.* Trojan leader
monitus, ūs *m.* advice, warning
obmūtēscō, ere, tuī be dumb, stand
 speechless
potior, ius preferable, better
rapiō, ere, uī, ptus seize, snatch, rob
sententia, ae *f.* opinion, resolve, view
Serestus, ī *m.* Trojan leader
Sergestus, ī *m.* Trojan leader
sūmō, ere, mpsi, mptus take
varius, a, um various, different, diverse
versō (1) keep turning, roll, revolve

281. fugā: abl. of manner. **dulcēs relinquere terrās (Carthāginis):** Vergil uses the adj. to evoke Aeneas' inner conflict—even in his eager haste (**ardet**) to obey Jupiter, Aeneas cannot help thinking of how happy he has been in Carthage.

283–84. agat, audeat, sūmat: deliberative subjunctives; App. 348. These questions vividly represent Aeneas' confusion. **furentem (amōre).**

285. animum celerem dividit: The image is Homeric; heroes in doubt are often described by Homer as “splitting” their thoughts as they debate alternatives.

286. rapit (animum), versat (animum).

287. (Aenēae) alternantī: whether he should inform Dido. The participle continues the imagery of the preceding lines.

- 290 *classem aptent tacitī sociōsque ad litora cōgant,*
arma parent et quae rēbus sit causa novandis
dissimulent; sēsē intereā, quandō optima Didō
nesciat et tantōs rumpī nōn spēret amōrēs,
temptātūrum aditūs et quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcius omnēs
 295 *imperio laetī pārent et iussa facessunt.*

aditus, ūs *m.* approach, access
aptō (1) equip, make ready, furnish
causa, ae *f.* cause, reason, occasion
cōgō, ere, cōēgi, coāctus muster, compel
dissimulō (1) conceal, dissimulate, pretend
 otherwise
facessō, ere, (iv)ī, itus do, make, fulfill
intereā *adv.* meanwhile, (in the) meantime
iussum, ī *n.* command, behest, order
modus, ī *m.* manner, limit, method
mollis, e soft, yielding, easy, mild

nesciō, īre, ivī (iī) not know, be ignorant
novō (1) renew, make new, alter, build
ōcior, ius swifter, quicker; very swift
optimus, a, um best, finest
pāreō, ere, uī, itus obey, yield (+ *dat.*)
quandō when, since, because
rumpō, ere, rūpi, ruptus break, burst
 (forth), utter
spērō (1) hope (for, to), expect, suppose
temptō (1) try, attempt, seek, test
tacitus, a, um silent, still, secret

289–91. (ut) **aptent, cōgant, parent, dissimulent**: indir. commands after **vocat**, which implies **et imperat** or something similar; App. 390. **rēbus novandis**: an expression commonly used for taking a new step, including something as extreme as political revolution. **quae . . . sit causa**: indir. quest.; App. 349.

291–93. **sēsē temptātūrum (esse)**: implied indir. stmt., dependent on **vocat** (288), which implies **et dicit** or something similar;

App. 390. **nesciat**: subjunctive in a dependent clause in indir. stmt.; App. 390, *b*.

292. **rumpī amōrēs**: the expression is ambiguous: either Aeneas is counting on the likelihood that Dido will not reveal her true feelings publicly, or he thinks that nothing he can do can damage her love for him.

293–94. **quae tempora (sint), quis modus (sit)**: indir. quests., objs. of **temptātūrum (esse)**; App. 349.

*At rēgīna dolōs (quis fallere possit amantem?)
 praesēnsit, mōtūsq̄ue excēpit p̄ma futūrōs
 omnia tūta timēns. Eadem impia Fāma furenti
 dētulit armārī classem cursumque parārī.*

- 300 *Saevit inops animī tōtamque incēnsa per urbem
 bacchātur, quālis commōtis excita sacrīs
 Thyias, ubi audītō stimulant trietērica Bacchō
 orgia nocturnusque vocat clāmōre Cithaerōn.
 Tandem hīs Aenēān compellat vōcibus ultrō:*

amāns, antis *m. (f.)* lover

armō (1) arm, equip, furnish

bacchor, āri, ātus rush wildly, rave

Bacchus, ī *m.* (god of) wine

Cithaerōn, ōnis *m.* Greek mountain near
 Thebes, on which the rites of Bacchus
 were celebrated

commoveō, ēre, mōvī, mōtus move, stir,
 shake, agitate

compellō (1) address, accost, speak to

dēferō, ferre, tulī, lātus carry down, report

dolus, ī *m.* deceit, stratagem, fraud

excipiō, ere, cēpī, ceptus catch, receive,
 take (up)

exciō, ire, ivi, itus arouse, excite, stir

fallō, ere, fefelli, falsus deceive, cheat,
 mock

impius, a, um wicked, accursed, disloyal

incendō, ere, ī, ēnsus inflame, burn

inops, opis needy, destitute, bereft (of)

mōtus, ūs *m.* movement, emotion

nocturnus, a, um of the night, nocturnal

orgia, ōrum *n.* mystic rites, rituals

praesentiō, ire, sēnsī, sēnsus perceive first,
 suspect

quālis, e of what sort, (such) as

saeviō, ire, ivi (ii), itus rage, storm

stimulō (1) spur, goad, prick, incite

Thyias, adis *f.* Bacchant, a woman devotee
 of the worship of Bacchus

timeō, ēre, uī fear, dread

trietēricus, a, um triennial

tūtus, a, um protected, safe, secure

ultrō *adv.* further, voluntarily

296–330. Dido, suspecting the truth, reproaches Aeneas and, with tears and prayers, attempts to prevail on him to remain.

296. possit: deliberative subjunctive; App. 348.

298. tūta: used concessively, i.e., (no matter how) *safe*, with **omnia. eadem:** refers to the first appearance of Fama (173). **furenti (Didōni).**

300. animī: gen. with adj. **inops;** App. 287.

302. trietērica: every two years, counted as three in the ancient system of inclusive reckoning.

302–3. Thyias: the letters **-yi-** form a diphthong (pronounced *we*). The Bacchic revels celebrated every two years on Mt. Cithaeron, near Thebes, are depicted in their most terrifying aspect in Euripides' tragedy *Bacchae*. When the **sacra** (ritual objects the precise identity of which remain unknown) were brought out of the temple, the female worshippers of Bacchus ran wild, dressed themselves in fawn skins, and joined the Bacchic revels, where they brandished **thyrsi** (*wands*), and danced to the accompaniment of clashing cymbals. **audītō Bacchō:** abl. abs.; *as the cry 'Bacchus' is heard*. The worshippers shouted '*iō Bacche*' and '*Euoe Bacche*.' **stimulant (illam), vocat (illam).**

- 305 “Dissimulāre etiam spērāstī, perfide, *tantum*
posse nefās tacitusque meā dēcēdere terrā?
Nec tē noster amor nec tē data dextera quondam
nec moritūra tenet crūdēli fūnere Dīdō?
Quīn etiam hibernō mōliri sīdere classem
 310 *et mediīs properās Aquilōnibus ire per altum,*
crūdēlis? Quid, sī nōn arva aliēna domōsque
ignōtās peterēs, et Troia antīqua manēret,
Troia per undōsum peterētur classibus aequor?
Mēne fugis? Per ego hās lacrimās dextramque tuam tē
 315 *(quandō aliud mihi iam miserae nihil ipsa reliquī),*
per cōnūbia nostra, per inceptōs hymenaeōs,
sī bene quid dē tē meruī, fuit aut tibi quicquam

aliēnus, a, um belonging to another, other's,
 alien, foreign

altum, ī n. the deep (sea); heaven

Aquilō, ōnis m. (north) wind

bene *adv.* well, rightly, securely, fully

cōnūbium, (i) ī n. wedlock, marriage

crūdēlis, e cruel, bloody, bitter

dēcēdō, ere, cessī, cessus depart

dissimulō (1) conceal, dissimulate, pretend
 otherwise

etiam *adv.* also, even, besides, yet, still

fūnus, eris n. funeral, death, disaster

hibernus, a, um wintry, of the winter

hymenaeus, ī m. wedding (hymn), so called
 after Hymen, god of marriage

ignōtus, a, um unknown, strange

incipiō, ere, cēpī, ceptus begin, undertake

mereō, ēre, uī, itus deserve, earn, merit

mōlior, iri, itus prepare, attempt, do

morior, ī, mortuus die, perish

nefās n. indecl. impiety, unspeakable thing,

crime

nihil, nil nothing, not at all

perfidus, a, um treacherous, perfidious

properō (1) hasten, hurry, speed

quandō when, since, if ever, because

quīn why not, but that, in fact

quisquam, quicquam anyone, anything

spērō (1) hope (for, to), expect, suppose

tacitus, a, um silent, noiseless, secret

undōsus, a, um billowing, wavy

305. Dissimulāre: Dido's first word echoes the instructions Aeneas has just given his men (291).

305–6. etiam spērā(vi)stī, perfide, (tē) posse dissimulāre tantum nefās?

307. data dextera: the clasping of right hands was a Roman symbol of marriage, seen frequently in sculpture.

307–8. Note the combination of ANAPHORA and TRICOLON CRESCENS (i.e., the use of three parallel phrases or clauses, balanced so that each is slightly longer than the one preceding it).

309. hibernō sīdere = METONYMY for tempore. The ancients regularly suspended

navigation during the winter months. **mōliri:** some manuscripts read **mōliris** (2nd person sing.) instead of the inf.

311–13. Quid sī, etc.: you wouldn't sail now, even if you were going back to secure homes in Troy, and were not (as you are) sailing away to strange foreign lands (**arva aliēna**). **Troia peterētur (hibernō sīdere):** the conclusion of the pres. contrary-to-fact conditions, **sī peterēs and sī manēret;** App. 382.

314–19. Mē: emphatic by position, obj. of **fugis**. **Per ego,** etc.: when used in an oath, **per** is best translated by. **per lacrimās et per dextram. tē:** obj. of **ōrō**.

- dulce *meum*, miserere *domūs lābentis* et istam,
 ōrō, *sī quis* adhūc precibus *locus*, exue *mentem*.
 320 *Tē* propter Libycae *gentēs* Nomadumque tyrannī
 ōdēre, infēnsi *Tyrii*; *tē* propter *eundem*
 exstinctus pudor *et, quā sōlā sīdera* adibam,
fāma prior. Cui *mē* moribundam dēseris hospes
 (*hoc solum nōmen* quoniam *dē coniuge* restat)?
 325 *Quid* moror? An *mea* Pygmalion *dum moenia* frāter
 dēstruat *aut captam dūcat* Gaetūlus Iarbās?

adeō, ire, ii (ivī), itus approach
adhūc *adv.* to this point, till now
an whether, or
dēserō, ere, uī, rtus desert, forsake
dēstruō, ere, strūxī, strūctus destroy
dulcis, e sweet, dear, pleasant, delightful
exsting(u)ō, ere, inxi, inctus extinguish,
 blot out, destroy, ruin
exuō, ere, uī, ūtus bare, doff, discard
frāter, trīs *m.* brother
Gaetūlus, a, um of the Gaetuli, an African
 tribe
hospes, itis *m.* (f.) stranger, guest, host
Iarbās, ae *f.* African prince, one of Dido's
 suitors
infēnsus, a, um hostile, bitter
iste, ta, tud that (of yours)

Libycus, a, um of Libya, a country of North
 Africa
miserere, eri, itus pity, commiserate
 (+ *gen.*)
moribundus, a, um dying, about to die
moror, ari, ātus delay, tarry, hinder
Nomas, adis *m.* tribe of North Africa
ōdi, isse hate, detest, loathe
ōrō (1) to pray (for), entreat, beseech
prex, precis *f.* prayer, entreaty, vow
prior, ius soon, former, first, prior
propter on account of, near (+ *acc.*)
pudor, ōris *m.* shame, modesty, honor
Pygmalion, ōnis *m.* brother of Dido
quoniam since, because
restō, āre, stiti remain, be left
tyrannus, i *m.* ruler, chieftain, tyrant

318. **miserere**: imperat. **domūs**: gen. with **miserere**; App. 289.

319. **sī quis** (indef.) **locus** (**sit**).

320. **Tē propter**: ANASTROPHE.

320–21. **gentēs et tyrannī ōdēre (mē)**.
ōdēre = **ōdērunt**. **infēnsi (mihisunt)** **Tyrii**:
 the native chieftains, as well as her own people,
 resented her kindly attitude toward Aeneas
 and the Trojans, who were foreigners, and her
 rejection of their offers of alliance through marriage.

322. **et (fāma) quā**: abl. of means. **sīdera**
adibam: *I was approaching the stars*, i.e., earning
 immortality through fame. (**exstincta**
est) **fāma (mea)**: (*my*) reputation.

323. **moribundam** = **moritūram**.

324. **hoc nōmen** = **hospes. dē coniuge** =
dē nōmine coniugis.

325. **Quid** (= **cūr**) **moror** (**mortem**
meam). **An** (**moror**): *am I waiting?* **dum**
dēstruat, dūcat: anticipatory subjunctives
 with **dum**; App. 374.

Saltem sī qua mihi dē tē suscepta fuisset
ante fugam subolēs, sī quis mihi parvulus aulā
lūderet Aenēās, quī tē tamen ōre referret,
330 nōn equidem omnīnō capta ac dēserta vidērer.”

aula, ae *f.* hall, palace, court
dēserō, ere, uī, rtus desert, forsake
equidem *adv.* indeed, truly, surely
lūdō, ere, sī, sus play, sport, mock
omnīnō *adv.* altogether, completely,
utterly

parvulus, a, um tiny, very small, little
saltem *adv.* at least, at any rate
subolēs, is *f.* offspring, progeny, child
suscipiō, ere, cēpī, ceptus take up, beget,
bear
tamen *adv.* however, nevertheless, but

327. suscepta: an allusion to the Roman custom of placing a newborn child on the ground before the father, who picked it up if he wished to acknowledge and rear it as his own.

327–30. sī fuisset, sī lūderet, . . . vidērer: mixed contrary-to-fact condition; App. 382, *d.*

328. parvulus: this is the only appearance of a diminutive adj. in the *Aeneid*. The rareness of such an emotional form of expression probably reflects how pathetic it is meant to sound coming from Dido.

329. referret: subjunctive in a rel. clause of characteristic; App. 389; i.e., “the sort of child who could remind me of you.”

- Dixerat. Ille Iovis monitis immōta tenēbat
lūmina et obnixus cūram sub corde premēbat.
Tandem pauca refert: “Ego tē, quae plūrima fandō
ēnumerāre valēs, numquam, rēgīna, negābō
335 prōmeritam, nec mē meminisse pigēbit Elissae
dum memor ipse meī, dum spīritus hōs rēgit artūs.
Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
spērāvī (nē finge) fugam, nec coniugis umquam
praetendī taedās aut haec in foedera vēnī.
340 Mē sī fāta meīs paterentur dūcere vītam*

abscondō, ere, (di)di, ditus hide
artus, ūs m. joint, limb, member, body
cor, rdis n. heart, spirit, feelings
Elissa, ae f. Dido
ēnumerō (1) recount, enumerate
finḡo, ere, finxī, fictus fashion, pretend,
 imagine, form, mold
foedus, eris n. treaty, agreement, pact
fūrtum, ī n. stealth, theft, trick
immōtus, a, um unmoved, unshaken
loquor, ī, locūtus speak, say, tell, talk
meminī, isse remember, recall (+ *gen.*)
memor, oris mindful, remembering (+ *gen.*)
monitum, ī n. advice, warning
negō (1) deny, refuse, say no (not)
numquam *adv.* never, at no time
obnītor, ī, sus (obnixus) struggle

patior, ī, passus suffer, endure, allow
paucus, a, um little, few, scanty
pigēt, ēre, uīt it displeases
praetendō, ere, ī, ntus hold before, use as
 screen
premō, ere, pressī, pressus (re) press, crush
prō instead of, on behalf of, for, before
 (+ *abl.*)
prōmereor, ēri, itus deserve, render
 service, merit, earn
regō, ere, rēxī, rēctus rule, direct, guide
spērō (1) hope (for, to), expect, suppose
spīritus, ūs m. breath, spirit, life, soul
taeda, ae f. (bridal) torch, pinewood torch
umquam *adv.* ever, at any time
valeō, ēre, uī, itus be strong, be able, fare
 well

331–61. Aeneas replies that he is not following his own desires but the plans of the gods and the stern decrees of fate.

331. Dixerat (Dido). **monitis:** *abl.* of cause with **tenēbat**.

332. lūmina = oculōs. premēbat = reprimēbat: repressing all outward indications of his feelings.

333–35. Ego, rēgīna, numquam negābō tē prōmeritam (esse dē mē) plūrima quae: answer to Dido's **sī meruī** of 317. **valēs = potes. Elissae = Didōnis;** *gen.* with **meminī;** App. 288.

336. dum memor (sum) meī.

337. Prō rē: *in defense of my course of action.* The expression is legalistic.

338. nē finge: poetic negative imperat., = **nōlī fingere;** App. 256, *a*.

339. praetendī taedās: the phrase has a double meaning: *lit., I never held the marriage torches before [you], i.e., in a marriage procession; and I never held out the prospect (or made a pretense) of marriage. haec in foedera: i.e., of marriage.*

340. paterentur: *pres. contrary-to-fact condition;* App. 382.

- auspiciis et sponte meā compōnere cūrās,
urbem Troiānam primum dulcēsque meōrum
reliquiās colerem, Priamī tēcta alta manērent,
et recidīva manū posuissem Pergama victīs.
345 Sed nunc Italiā magnam Grȳnēus Apollō,
Italiā Lyciae iussēre capessere sortēs;
hic amor, haec patria est. sī tē Karthāginis arcēs
Phoenissam Libycaeque aspectus dētinet urbis,
quae tandem Ausoniā Teucrōs cōnsidere terrā
350 invidia est? Et nos fās extera quaerere rēgna.
Mē patris Anchisae, quotiēns ūmentibus umbrīs
nox operit terrās, quotiēns astra ignea surgunt,
admonet in somnīs et turbida terret imāgō;

admoneō, ēre, uī, itus advise, warn
Apollō, inis *m.* god of light, music, and
prophecy
a(d)spectus, ūs *m.* sight, appearance
astrum, ī *n.* star, constellation
Ausonius, a, um Ausonian, Italian
auspiciū, (i)ī *n.* auspices, authority
capessō, ere, ivi, itus (try to) seize, reach
colō, ere, uī, cultus cultivate, dwell (in),
cherish, honor
compōnō, ere, posui, positus put together,
settle, calm, quiet
cōnsidō, ere, sēdi, sessus sit (down), settle
dētineō, ēre, uī, tentus hold back, detain
dulcis, e sweet, dear, fond
exterus, a, um outside, foreign
fās *n. indecl.* right, justice, divine law
Grȳnēus, a, um of Gryniūm, a town in Asia
Minor, with an oracle of Apollo
igneus, a, um fiery, flaming

imāgō, inis *f.* image, likeness, ghost
invidia, ae *f.* grudge, envy, jealousy
Karthāgō, inis *f.* Carthage, a city of North
Africa
Libycus, a, um Libyan, of Libya, a country
of North Africa
Lycia, ae *f.* country of Asia Minor
operiō, īre, uī, rtus cover, hide
patria, ae *f.* homeland, country
Pergama, ōrum *n.* (citadel of) Troy
Phoenissa, ae *f.* Phoenician woman, Dido
quotiēns how often, as often as
recidivus, a, um revived, renewed
reliquiae, arum *f.* remnants, relics, leavings
sors, rtis *f.* lot, fate, portion, oracle
spōns, spontis *f.* wish, will, desire
terreō, ēre, uī, itus frighten, terrify
Troiānus, a, um Trojan, of Troy
turbidus, a, um troubled, agitated
ūmēns, entis moist, dewy, damp

343–44. colerem, manērent, posuissem:
apodotes in the contrary-to-fact condition;
App. 382. **victīs (Teucrīs):** dat. of reference.
346. Lyciae sortēs = sortēs Lyciī
Apollinis.

347. hic: pronounce **hicce** (the full form
was originally **hicce**), making a long syl-
lable; App. 107, 3, c. **hic (est) amor, haec**
patria est: both refer to Italy, each pron.

being attracted into the gender of its predi-
cate noun; App. 240, a.

349–50. quae invidia est (tibi). Teucrōs
cōnsidere is the subject and **invidia** the
predicate of **est**.

350. Et: also, too (as well as for you). **fās**
(**est**).

351–53. patris Anchisae: gen. with
imāgō.

- 355 *mē puer Ascanius capitisque iniūria cārī,*
quem rēgnō Hesperiae fraudō et fātālibus arvīs.
Nunc etiam interpres dīvum Iove missus ab ipsō
(testor utrumque caput) celerēs mandāta per aurās
dētulit: ipse deum manifestō in lūmine vīdī
inrantem mūrōs vōcemque hīs auribus hausī.
 360 *Dēsine mēque tuīs incendere tēque querēlis;*
Ītaliā nōn sponte sequor.”

Ascanius, (i) ī m. son of Aeneas

auris, is f. ear

cārus, a, um dear, beloved, fond

celer, eris, ere swift, quick, speedy

dēferō, ferre, tulī, lātus carry down, report

dēsīnō, ere, sīvī (īi), situs cease, desist

etiam *adv.* also, even, besides, furthermore

fātālis, e fated, fatal, destined

fraudō (1) defraud, deprive, cheat

hauriō, īre, hausī, haustus drink (in),
drain

Hesperia, ae f. Hesperia, Italy; lit., the
western place

incendō, ere, ī, ēnsus inflame, kindle, burn

iniūria, ae f. wrong, injury, injustice

interpres, etis m. (f.) interpreter, agent

intrō (1) enter, penetrate

mandātum, ī n. command, mandate

manifestus, a, um clear, manifest

mūrus, ī m. (city) wall, battlement

querēla, ae f. complaint, lament

spōns, spontis f. wish, will, desire

testor, āri, ātus call to witness, swear by,
testify

uterque, utraque, utrumque each (of two),
both

354. mē puer Ascanius (movet): (the thought of) *my son Ascanius urges me on. capitis cārī* = *Ascanī*; obj. gen., *the wrong* (I am doing) *to Ascanius*; App. 284.

355. rēgnō, arvīs: abl. of separation.

356. interpres dīv(ōr)um: Mercury.

357. utrumque = et meum et tuum.

361. sponte (meā).

Book 4.659–705

- 660 *Dixit, et ōs impressa torō “Moriēmur inultae,
sed moriāmur” ait. “Sic, sic iuvat ire sub umbrās.
Hauriat hunc oculis ignem crūdēlis ab altō
Dardanus, et nostrae sēcum ferat ōmina mortis.”
Dixerat, atque illam media inter tālia ferrō
conlāpsam aspiciunt comitēs, ēnsemque cruōre
665 spūmantem sparsāsque manūs. It clāmor ad alta
ātria: concussam bacchātur Fāma per urbem.
Lāmentis gemitūque et fēmineō ululātū*

a(d)spiciō, ere, spexī, spectus see, behold
altum, ī n. the deep (sea); heaven
ātrium, ī n. hall, court, atrium
bacchor, āri, ātus rave, rush wildly
concutiō, ere, cussī, cussus shake, shatter
conlābor, ī, lāpsus fall in a heap, faint
crūdēlis, e cruel, harsh, bloody
cruor, ōris m. blood, gore
Dardan(i)us, a, um Trojan, Dardanian
ēnsis, is m. sword, knife
fēmineus, a, um feminine, of women
gemitus, ūs m. groan, roar, lament

hauriō, ire, hausī, haustus drain, drink (in)
imprimō, ere, pressī, pressus press (upon),
 imprint
inultus, a, um unavenged, unpunished
iuvō, āre, iūvī, iūtus help, please
lāmenta, ōrum n. lamentation, shriek
moriōr, ī, mortuus die, perish
ōmen, inis n. portent, omen, sign
spargō, ere, rsi, rsus scatter, sprinkle
spūmō (1) foam, froth, spray
torus, ī m. couch, bed
ululātus, ūs m. wail, shout

659–705. Dido's passion reaches its inevitable conclusion, and her tormented soul departs from her body.

659. ōs: obj. of the middle participle **impressa**; a farewell kiss.

660. Sic, sic: the repetition has been thought by some to suggest Dido's repeated stabs, though it need not be taken quite so literally.

661–62. Hauriat, ferat: jussive or volitive subjunctive; App. 254. **Dardanus = Aenēās.** **ōmina:** i.e., her death will bring him continual sorrow and misfortune.

663. ferrō: abl. of means or place where (*upon the sword*).

667. fēmineō ululātū: the HIATUS between the two words emphasizes the eerie sound made by the women.

- tēcta fremunt, resonat magnīs plangōribus aethēr,
nōn aliter quam sī immissis ruat hostibus omnis*
670 *Karthāgō aut antiqua Tyros, flammaeque furentēs
culmina perque hominum volvantur perque deōrum.*
*Audiit exanimis trepidōque exterrita cursū
unguibus ōra soror foedāns et pectora pugnīs
per mediōs ruit, ac morientem nōmine clāmat:*
675 *“Hoc illud, germāna, fuit? Mē fraude petēbās?
Hoc rogos iste mihi, hoc ignēs āraeque parābant?
Quid primum dēserta querar? Comitemne sorōrem
sprēvistī moriēns? Eadem mē ad fāta vocāssēs:*

aethēr, eris *m.* upper air, sky, ether
aliter *adv.* otherwise, differently
clāmō (1) shriek, cry (out), call (on)
culmen, inis *n.* roof, peak, summit, top
dēserō, ere, uī, rtus desert, forsake
exanimis, e breathless, lifeless
exterreō, ēre, uī, itus terrify, frighten
foedō (1) pollute, defile, disfigure
fraus, fraudis *f.* deceit, guile, fraud
fremō, ere, uī, itus shout, roar, groan
germāna, ae *f.* sister
homō, inis *m. (f.)* man, human, mortal
hostis, is *m. (f.)* enemy, foe, stranger
immittō, ere, mīsī, missus let in, send in
iste, ta, tud that (of yours)

Karthāgō, inis *f.* city of North Africa
morior, ī, mortuus die, perish
plangor, ōris *m.* wailing, beating (of breast)
pugnus, ī *m.* fist
quam *adv.* how, than, as
queror, ī, questus complain, (be)wail
resonō (1) (re)sound, roar
rogus, ī *m.* funeral pyre
soror, ōris *f.* sister
spernō, ere, sprēvī, sprētus scorn, reject
trepidus, a, um trembling, excited
Tyrus (os), ī *f.* city of Phoenicia, birthplace of Dido
unguis, is *m.* nail, claw

669. quam sī ruat: the protasis of a potential (future-less-vivid) condition used as a clause of comparison; App. 383.

669–71. The **SIMILE** recalls the fall of Troy depicted in Book 2.

670. Tyros: nom. sing., a Gk. form; App. 67.

671: culmina: obj. (twice) of **per. hominum, deōrum:** i.e., homes of the residents and temples of the gods.

672. cursū: abl. of manner.

673. ōra foedāns et pectora: as an expression of grief.

675–76. Hoc, hoc: pronounce **hocce** (from the original form, **hocce**), making a long syllable. **Hoc (fuit) illud (quod parābās):** *was this (your own death) that which you were planning?*

677. Quid querar: deliberative quest.; App. 348.

678–79. vocā(vi)ssēs, tulisset: optative subjunctive, expressing a wish; App. 253.

- idem ambās ferrō dolor atque eadem hōra tulisset.*
 680 *Hīs etiam strūxī manibus patriōsque vocāvī*
vōce deōs, sic tē ut positā, crūdēlis, abessem?
Exstīnxtī tē mēque, soror, populumque patrēsque
Sidoniōs urbemque tuam. Date, vulnera lymphis
abluam et, extrēmum sī quis super hālitus errat,
 685 *ōre legam.” Sic fāta gradūs ēvāserat altōs,*
sēmianimemque sinū germānam amplexa fovēbat
cum gemitū atque ātrōs siccābat veste cruōrēs.
Illa gravēs oculōs cōnāta attollere rūrsus
dēficit; infixum stridit sub pectore vulnus.

abluō, ere, uī, ūtus wash (off)
absum, esse, āfuī be away, be distant
ambō, ae, ō both
amplector, ī, plexus embrace, enfold
attollō, ere lift, rear, raise
cōnor, āri, ātus attempt, try, endeavor
crūdēlis, e cruel, bloody, hardhearted
cruor, ōris m. blood, gore
dēficiō, ere, fēcī, fectus fail, faint
dolor, ōris m. grief, pain, passion, anger
etiam adv. also, even
ēvādō, ere, sī, sus go forth (from), pass over
extinguō, ere, īnxi, īnctus blot out,
 destroy, extinguish
extrēmum, a, um final, last, extreme
foveō, ēre, fōvī, fōtus fondle, cherish
gemitus, ūs m. groan, roar, lament
germāna, ae f. sister

gradus, ūs m. step, gait, pace, stride
gravis, e heavy, grievous, serious
hālitus, ūs m. breath, exhalation
hōra, ae f. hour, season, time
infigō, ere, xī, xus fix, pierce, fasten
legō, ere, lēgī, lēctus choose, gather, catch
lympa, ae f. water
populus, ī m. people, nation
rūrsus, um adv. again, anew, back(ward)
sēmianimis, e half-dead, dying
siccō (1) dry, stanch
Sidonius, a, um Sidonian, of Sidon, a city of
 Phoenicia
sinus, ūs m. fold; bosom; bay; hollow
strid(e)ō, ēre, ī hiss, gurgle, rustle
struō, ere, strūxī, strūctus build, plan
vestis, is f. cloth(ing), garment, robe
vulnus, eris n. wound, deadly blow

680. strūxī (tuum rogum).

681. tē positā: abl. abs. **ut abessem:** purpose; App. 359.

682. Exstīnx(is)tī.

683. Date: Anna turns to Dido's attendants to request help in preparing the corpse.

684. (ut) abluam: purpose clause. **super:** adv.

685. ōre legam: it was a Roman custom to catch with a kiss the last breath of a dying relative or friend. **fāta:** perf. participle of deponent verb **for, fārī;** modifies the subject of the sentence, Anna. **gradūs:** of the funeral pyre.

686. sēmianimem: treat the first -i- as a consonant, and pronounce **sēmyānimēmquē** here.

689. stridit: from the gurgling blood.

690 Ter sēsē attollēns cubitōque adnixa levāvit,
ter revolūta torō est oculisque errantibus altō
quaesivit caelō lūcem ingemuitque repertā.

Tum Iūnō omnipotēns longum miserāta dolōrem
difficilē obitū Irim dēmisit Olympō
695 quae luctantem animam nexōsque resolveret artūs.
Nam quia nec fātō meritā nec morte peribat,
sed misera ante diem subitōque accēnsa furōre,
nōndum illi flāvum Prōserpina vertice crīnem
abstulerat Stygiōque caput damnāverat Orcō.

accendō, ere, ī, ēnsus inflame, burn
adnitor, ī, sus (nixus) lean on, struggle
artus, ūs m. joint, limb, member
attollō, ere lift, rear, raise
auferō, ferre, abstuli, ablātus take away
crīnis, is m. hair, locks, tresses
cubitum, ī n. elbow, arm
damnō (1) condemn, sentence, doom,
devote
dēmittō, ere, misi, missus send down, let
go, drop, lower
difficilis, e difficult, hard, painful
dolor, ōris m. grief, pain, passion, anger
flāvus, a, um yellow, tawny, blond
furor, ōris m. madness, frenzy, passion
ingemō, ere, uī groan, roar, lament
Iris, (id)is f. goddess of the rainbow,
messenger of Juno
levō (1) lift, lighten, raise, relieve
luctor, āri, ātus struggle, wrestle
mereō, ēre, uī, itus deserve, earn, merit

miseror, āri, ātus pity, commiserate
nectō, ere, nexui, nexus weave, fasten, bind
nōndum adv. not yet
obitus, ūs m. death, downfall, ruin
Olympus, ī m. high Greek mountain, home
of the gods; heaven
omnipotēns, entis almighty, omnipotent
Orcus, ī m. (god of) the lower world, Hades
pereō, ire, ii (ivī), itus perish, die
Prōserpina, ae f. Pluto's queen, goddess of
the lower world
quia because
reperiō, ire, repperi, repertus find
resolvō, ere, ī, solūtus loose(n), free, pay
revolvō, ere, ī, volūtus roll over, revolve
Stygius, a, um Stygian, of the Styx, a river
in Hades
subitus, a, um sudden, unexpected
ter three times
torus, ī m. (banqueting, funeral) couch, bed
vertex, icis m. top, peak, head, summit

690. cubitō: abl. of means with **adnitor**.

691. (in) torō.

692. repertā (lūce): abl. abs.

695. nexōs (animae). quae resolveret:
rel. clause of purpose; App. 388. For the
thought see the note on 385.

696. fātō: natural death was supposed to
be occasioned by a decree of the gods. **meritā
nec morte:** note the postponement of the
conjunction.

698. illi: dat. of reference. **Prōserpina:**
she was supposed to cut a lock from the head
of the dying, as a sort of offering to the gods
of the lower world.

- 700 Ergō Īris croceīs *per caelum* rōscida pennīs
 mille *trahēns* variōs adversō sōle colōrēs
 dēvolat *et* suprā *caput* astitit. “*Hunc ego Dītī*
sacrum iussa ferō tēque istō *corpore* solvō”:
Sic ait et dextrā crīnem *secat, omnis et ūnā*
 705 dilāpsus calor *atque in ventōs* vīta recessit.

adversus, a, um opposite, facing
a(d)stō, āre, stiti stand (ready, by)
calor, ōris m. heat, warmth, glow
color, ōris m. color
crinis, is m. hair, locks, tresses
croceus, a, um yellow, saffron, ruddy
dēvolō (1) fly down
dilābor, ī, lāpsus glide away, depart
Dīs, Dītis m. Pluto, god of the lower world
ergō *adv.* therefore, then, consequently
Īris, (id)is f. goddess of the rainbow,
 messenger of Juno

iste, ta, tud that (of yours)
mille; pl. milia, ium n. thousand
penna, ae f. wing, feather
recēdō, ere, cessī, cessus depart, withdraw
rōscidus, a, um dewy
secō, āre, uī, ctus cut, cleave, slice
sōl, sōlis m. sun; day
solvō, ere, ī, solūtus loose(n), free, pay
suprā above, over (+ *acc.*)
ūnā *adv.* together, at the same time
varius, a, um varied, different, diverse

701. The rainbow. **adversō sōle:** abl. abls. denoting cause.

702–3. **Hunc (crīnem).** **ego . . . iussa (ā lūnōne).** **istō = tuō,** as often.

705. **in ventōs:** the soul was identified with the breath, **anima, spiritus** (cf. the English word *spirit*) and at death vanished into the air.

Selections from — BOOK 6 —



Funeris heu tibi causa fui? (6.458)

Illustration for Book 6

“Was I the cause?” by Thom Kapheim

Book 6.295–332

- 295 *Hinc via Tartareī quae fert Acherontis ad undās.*
 Turbidus *hīc* caenō *vastāque* vorāgine gurgēs
 aestuat *atque omnem* Cōcȳtō ērūctat harēnam.
 Portitor *hās* horrendus aquās *et flūmina servat*
 terribili squalōre Charōn, *cui plūrima* mentō
 300 cānitiēs inculta iacet, *stant lūmina flammā,*

Acherōn, ontis *m.* river of Hades
aestuō (1) boil, seethe, rage
aqua, ae *f.* water
caenum, ī *n.* mud, filth, slime
cānitiēs, ēī *f.* grayness, gray hair
Charōn, ontis *m.* ferryman of souls of the
 dead across the river Styx
Cōcȳtus, ī *m.* river of Hades
ēructō (1) vomit, belch (forth)
flūmen, inis *n.* river, stream, flood
gurgēs, itis *m.* whirlpool, abyss, gulf
harēna, ae *f.* sand, beach

horrendus, a, um horrifying, dire,
 awesome
iaceō, ēre, uī, itus lie (low, outspread)
incultus, a, um wild, unkempt, shaggy
mentum, ī *n.* chin, beard
portitor, ris *m.* ferryman
squalōr, ōris *m.* filth, squalor
Tartareus, a, um of or concerning Tartarus,
 abode of the wicked and impious in Hades
terribilis, e dreadful, terrible
turbidus, a, um wild, turbid, thick
vorāgō, inis *f.* whirlpool, whirling water

295–332. Seeking his father Anchises, Aeneas enters the underworld with the guidance of the Sybil. They now approach the river Styx.

295. Hinc: Aeneas has just passed through the entrance to Hades and has seen all the monsters dwelling there. **via (est).** **Acherontis:** the name of the river is derived from the Gk. verb meaning *grieve*.

296–97. caenō: abl. of specification. **vastāque vorāgine:** abl. of specification or description. **Cōcȳtō:** dat. of direction; App. 306. The name of the river, derived from the Gk. verb meaning *lament*, is ONOMATOPOETIC.

298–99. terribili squalōre: abl. of specification or description with **horrendus. cui:** dat. of reference, here close to dat. of possession. **mentō:** abl. of place where.

300. stant lūmina flammā: *his fixed gaze is lit with fire.*

- sordidus ex umeris nōdō dēpendet amictus.
 Ipse ratem contō subigit vēlisque ministrat
 et ferrūgineā subvectat corpora cumbā,
 iam senior, sed crūda deō viridisque senectūs.
 305 Hūc omnis turba ad ripās effūsa ruēbat,
 mātērēs atque viri dēfūnctaque corpora vitā
 magnanimum hērōum, pueri innūptaeque puellae,
 impositique rogis iuvenēs ante ōra parentum:
 quam multa in silvīs autumnī frīgore primō
 310 lāpsa cadunt folia, aut ad terram gurgite ab altō

amictus, ūs *m.* cloak, robe
autumnus, ī *m.* autumn, fall
cadō, ere, cecidi, cāsus fall, fail, sink, die
contus, ī *m.* pole, pike
crūdus, a, um raw, fresh; bloody
cumba, ae *f.* skiff, boat
dēfungor, ī, fūctus perform, finish (+ *abl.*)
dēpendeō, ēre hang (down), depend
effundō, ere, fūdi, fūsus pour out
ferrūgineus, a, um rusty (in color), dusky
folium, (i) ī *n.* leaf, foliage
frīgus, oris *n.* cold, frost, chill
gurges, itis *m.* whirlpool, abyss, gulf
hērōs, ōis *m.* hero, mighty warrior
imponō, ere, posuī, positus place upon,
 set to, impose (+ *dat.*)
innūptus, a, um unmarried, virgin

iuvenis, is *m. (f.)* youth, young man or woman
magnanimus, a, um great-souled
ministrō (1) tend, serve, supply
nōdus, ī *m.* knot, node; fold, coil
puella, ae *f.* girl
quam how, than, as
ratis, is *f.* raft, ship, boat
ripa, ae *f.* bank, shore
rogus, ī *m.* and **rogum, ī** *n.* funeral pyre
senectūs, ūtis *f.* old age
senior, ōris *m.* old (aged) man, sire
sordidus, a, um dirty, filthy, squalid
subigō, ere, ēgī, āctus push, force; subdue
subvectō (1) bear, convey, transport
turba, ae *f.* mob, crowd
viridis, e green, fresh, vigorous

301. **nōdō**: *abl.* of means or manner.

302–3. **contō**: *abl.* of means with **subigit**.
vēlis: *abl.* of means with **ministrat**. **ferrūgineā**
cumbā: *abl.* of means with **subvectat**.

304. **deō**: *dat.* of possession.

305–8. **mātērēs . . . viri . . . corpora . . .**
hērōum, pueri . . . puellae, . . . iuvenēs: six
 separate nouns are used to capture the inclu-
 sivity of Hades: all of the dead are here, and
 there are many of them. Each group of three

creates a TRICOLON CRESCENS. **mātērēs**:
 mothers are singled out, but the noun can also
 be used more generally of women. **vitā**: *abl.*
 with **dēfūnctā**; App. 342. **magnanim(ōr)um**.

309–12. A double SIMILE. The comparison
 of the dead souls to leaves and birds brings out
 their lightness and motility, and also hints at
 the chill permeating the underworld. **quam**
multa: *as many as*. **frīgore primō**: *abl.* of time
 or cause.

- quam *multae* glomerantur avēs, *ubi* frigidus annus
 trāns pontum fugat *et terris* immittit apricis.
Stābant ōrantēs *primī* trāsmittere *cursum*
tendēbantque manūs rīpae ulteriōris *amōre*.
 315 *Nāvita sed trīstis nunc hōs nunc accipit illōs,*
ast aliōs longē summōtōs arcet harēnā.
Aenēās mīrātus enim *mōtusque* tumultū
 “*Dic,*” ait, “ō *virgō*, *quid vult* concursus *ad* amnem?
Quidve petunt *animae*? *Vel quō* discrimine rīpās
 320 *hae* linquunt, *illae rēmīs* vada livida verrunt?”

amnis, is *m.* river, stream, torrent
annus, ī *m.* year
apricus, a, um sunny, sun-loving
arceō, ēre, uī keep off, defend, restrain
avis, is *f.* bird, fowl
concursum, ūs *m.* throng, crowd
discrimen, inis, n. distinction; crisis
enim *adv.* for, indeed, truly
frigidus, a, um cold, chill, frigid
fugō (1) put to flight, rout
glomerō (1) roll together, gather, collect
harēna, ae *f.* sand, beach
immittō, ere, mīsī, missus let in, send
 in(to), loose(n), give freely (+ dat.)
linquō, ere, liquī, lictus leave, desert
lividus, a, um blue, dark, livid

longē *adv.* far (off, from), at a distance
mīror, āri, ātus wonder at, admire
nāvita, ae, m. sailor, boatman
ōrō (1) beseech, pray (for), entreat
pontus, ī *m.* sea, waves
quam how, than, as
rīpa, ae *f.* bank, shore
summoveō, ēre, mōvī, mōtus remove
trāns across, beyond (+ *acc.*)
trāsmittō, ere, mīsī, missus cross, send
 across
tumultus, ūs *m.* tumult, uprising, clamor
ulterior, ius farther, further, beyond
vadum, ī *n.* shallow(s), shoal, depth(s)
verrō, ere, verri, versus sweep (over)
virgō, inis *f.* girl, maid(en)

313. **ōrantēs primī** (*esse*). (*sē*) **trāsmittēre**: poetic use of the infinitive with **ōrō** instead of an indir. command (**ut/nē** + subjunctive), = **ut trāsmitterent. cursum**: acc. with **trāns(mittere)**; App. 308, *a*.

314. **rīpae ulteriōris**: objective gen. **amōre**: abl. of cause.

315. **nunc hōs nunc accipit illōs**: ANAPHORA and ASYNDETON underscore Charon's constant vigilance when faced with the unceasing approach of souls.

316. **harēnā**: abl. of separation with **arcet**.

317. **tumultū**: abl. of means.

318. **quid vult concursus ad amnem**: *how does the gathering at the river want [to be understood]?, i.e., what does it mean?*

319. **quō discrimine**: abl. of means.

320. **hae . . . illae**: Aeneas points to the different groups of souls. **rēmīs**: abl. of means.

Olli sic breviter fāta est longaeva sacerdos:
“Anchisā generāte, deum certissima prōlēs,
Cōcȳti stāgna alta vidēs Stygiamque palūdem,
dī cuius iūrāre timent et fallere nūmen.

- 325 *Haec omnis, quam cernis, inops inhumātaque turba est;*
portitor ille Charōn; hī, quōs vehit unda, sepultī.
Nec ripās datur horrendās et rauca fluenta
trānsportāre prius quam sēdibus ossa quiērent.

breviter *adv.* shortly, briefly, concisely
certus, a, um fixed, sure, certain, reliable
Charōn, ontis *m.* ferryman of souls of the dead across the river Styx
Cōcȳtus, ī *m.* river of Hades
fallō, ere, fefellī, falsus deceive, cheat, mock, beguile, escape the notice (of)
fluentum, ī *n.* stream, flood
generō (1) beget, bear
horrendus, a, um horrifying, dire, awesome
inhumātus, a, um unburied
inops, opis needy, destitute, bereft (of)
iūrō (1) take an oath, swear, conspire
longaevus, a, um aged, very old
os, ossis *n.* bone
palūs, ūdis *f.* swamp, marsh

portitor, ōris *m.* ferryman
prius *adv.* former(ly), sooner, first, before
prōlēs, is *f.* progeny, offspring
quam *adv.* how, than, as
quiēscō, ere, quiēvī, quiētus rest, calm, cease
raucus, a, um hoarse, sounding, clanging
ripa, ae *f.* bank, shore
sacerdōs, dōtis *m. (f.)* priest(ess)
sepeliō, ire, ivī, sepultus bury, inter
stagnum, ī *n.* still waters, depth
Stygius, a, um Stygian, of the Styx, a river in Hades
timeō, ēre, uī fear, dread, be anxious
trānsportō (1) carry across, transport
turba, ae *f.* mob, crowd
vehō, ere, vēxī, vectus carry, convey

321. **Olli**: an archaic dat., = **illi**.

322. **Anchisā**: abl. of separation with **generāte. de(ōr)um**.

323. **Stygiam . . . palūdem**: i.e., the river Styx, the name of which is derived from the Gk. verb meaning *hate*.

324. **cuius . . . nūmen**: **nūmen** is a special acc. used in the formula for oath-taking: *the Styx, [on] the divine power of which the gods fear to swear and to deceive. iūrāre timent et fallere*: the gods are fearful of swearing on the Styx if they in fact intend to deceive the person(s) before whom they swear.

326. **portitor ille Charōn (est). sepultī (sunt)**.

327. **Nec . . . datur (Charontī). ripās . . . et . . . fluenta**: acc. with **trāns(portāre)**, App. 308, *a*.

328. **prius quam**: the combination creates the conjunction *before*, although the two words can be separated by **HYPERBATON**; when juxtaposed, they are sometimes written as one word (**priusquam**). **sēdibus**: abl. of place where. **quiē(vē)runt**.

330 Centum errant annōs volitantque haec litora circum;
 tum dēum admissī stāgna exoptāta revisunt.”
 Cōnstitit Anchīsā satus et vestigia pressit
 multa putāns sortemque animō miserātus inīquam.

admittō, ere, mīsi, missus admit

annus, ī m. year, season

centum indecl. hundred

cōnsistō, ere, stitī, stitus stand (fast), rest,
 stop, settle

dēum adv. at length, finally

exoptō (1) choose, desire, hope (for)

inīquus, a, um unfair, unjust, hostile

miseror, āri, ātus pity, commiserate

premō, ere, pressi, pressus (re)press

putō (1) think, suppose, consider

revisō, ere revisit, see again, return to

serō, ere, sēvī, satus sow, beget

sors, sortis f. lot, destiny, portion, oracle

stagnum, ī n. still waters, depth

vestigium, (i)ī n. track, (foot)print, step,
 trace

volitō (1) fly, speed, flit, flutter

329. haec litora circum: ANASTROPHE for
 circum haec litora.

331. Anchīsā: abl. of separation with **satus**.
 (com)pressit or (re)pressit.

332. animō: abl. of place where.

Book 6.384–425

Ergō iter inceptum peragunt fluvioque propinquant.

- 385 Nāvita quōs iam inde ut Stygiā prōspexit ab undā
 per tacitum nemus ire pedemque advertere ripae,
 sic prior adgreditur dictis atque increpat ultrō:
 “ Quisquis es, armātus quī nostra ad flūmina tendis,
 fāre age, quid veniās, iam istinc et comprime gressum.
 390 Umbrārum hic locus est, somnī noctisque sopōrae:

adgredior, i, gressus attack, address,
 approach

advertō, ere, adverti, adversus turn to,
 heed

armō (1) arm, equip, furnish

comprimō, ere, pressi, pressus (re)press

ergō *adv.* therefore, then, consequently

flūmen, inis *n.* river, stream, flood

fluvius, (i)ī *m.* river, stream

gressus, ūs *m.* step, walk, course, gait

istinc from there (where you are)

iter, itineris *n.* way, road, journey, route

incipiō, ere, cēpi, ceptus begin, undertake

increpō, āre, uī, itus reprove, chide

inde *adv.* thence, afterward, thereupon

nāvita, ae *m.* sailor, boatman

nemus, oris *n.* grove, wood

peragō, ere, ēgi, āctus accomplish, finish,
 traverse

prior, ius sooner, former, first, prior

propinquō (1) approach, draw near (+ *dat.*)

prospiciō, ere, spexi, spectus look out
 on, see

quisquis, quidquid (quicquid) *indef. pron.;*

quisquis, quodquod *indef. adj.* whoever,
 whatever

ripa, ae *f.* bank, shore

sopōrus, a, um sleepy, causing slumber

Stygius, a, um Stygian, of the Styx, a river
 in Hades

tacitus, a, um silent, noiseless, secret

ultrō *adv.* further, voluntarily

384–425. After encountering the soul of his unburied helmsman Palinurus and promising him burial, Aeneas proceeds in the company of the Sibyl.

385. Nāvita: Charon. **quōs** = **eōs** (i.e., Aeneas and the Sibyl), subject of **ire** and **advertere** in the indir. stnt. following **prōspexit**. **ut . . . prōspexit:** temporal clause; App. 368.

386. ripae: *dat.* of direction.

388. Quisquis es: although Charon sees two figures approaching, he addresses only the one whose presence is not expected. **armātus quī:** ANASTROPHE.

389. fāre: imperat. **age:** a second imperat. that emphasizes the first: *come now, speak*. **quid veniās:** indir. quest.

- corpora vīva nefās Stygiā vectāre carinā.
Nec vērō Alcīdēn mē sum laetātus euntem
accēpisse lacū, nec Thēsea Pirithoūmque,
dīs quamquam genitī atque invictī vīribus essent.*
- 395 *Tartareum ille manū custōdem in vincla petivit
ipsius ā soliō rēgis trāxitque trementem;
hī dominam Ditis thalamō dēducere adortī.*

adorior, irī, ortus attempt, attack
Alcīdēs, ae m. patronymic (meaning
 “descendant of Alceus”) for Hercules, son
 of Jupiter and Alcmena
carīna, ae f. keel; ship, boat
custōs, ōdis m. guard(ian), sentinel
dēducō, ere, dūxī, ductus lead off, abduct
Dīs, Ditis m. Pluto, god of Hades
domina, ae f. mistress, queen
gignō, ere, genuī, genitus bear, produce,
 beget
invictus, a, um unconquered, invincible
lacus, ūs m. lake, marsh
laetor, āri, ātus rejoice, exult
nefās n. indecl. impiety, unspeakable thing,
 crime
Pirithoūs, ī m. Greek hero who descended
 to Hades with his friend Theseus to carry
 off Proserpina

quamquam although, and yet, however
solium, (i)ī n. throne, seat
Stygius, a, um Stygian, of the Styx, a river
 in Hades
Tartareus, a, um of or concerning
 Tartarus, abode of the wicked and
 impious in Hades
thalamus, ī m. marriage chamber,
 bedroom
Thēseus, ei (eos) acc. ea m. mythical
 king of Athens who, among his other
 exploits, descended to Hades with his
 friend Pirithoūs to carry off Proserpina
tremō, ere, tremuī tremble, quiver,
 shake
vectō (1) convey, carry, bear
vērō adv. truly, indeed, but
vinc(u)lum, ī n. chain, bond, cable
vīvus, a, um living, natural, alive

391. nefās (est).

392. Nec . . . sum laetātus: LITOTES. According to Servius, Charon was punished when he helped another hero cross the Styx; he is not eager to be punished again. **Alcīdēn . . . euntem** = Hercules, whose name cannot be used in dactylic hexameter (— ∪ —). As one of Hercules’s celebrated twelve labors, he descended to Hades and carried off Cerberus, the three-headed dog of Pluto, which guarded the entrance to the infernal regions.

393. lacū: abl. of place where. **Thēsea Pirithoūmque:** Theseus went to the underworld together with his friend Pirithoūs, hoping to carry off Proserpina; instead, he was caught and trapped there by Hades, who imprisoned him in a stone seat. In some versions of this tale, when Hercules came to the

underworld he rescued Theseus and brought him back to the surface of the earth; but Vergil will later locate Theseus (and, presumably, Pirithoūs) still trapped in the underworld (6.617–20).

394. quamquam . . . essent: concessive clause; the indicative is usual with **quamquam**, and the subjunctive here suggests the influence of patterns common with other concessive conj. **vīribus:** abl. of specification.

395. ille: the former, i.e., Hercules. **in vinc(u)la petivit** = **petivit ut vinclis caperet. custōdem:** Cerberus.

396. ipsius . . . rēgis: Pluto.

397. hī: the latter, i.e., Theseus and Pirithoūs. **dominam:** Proserpina. **Ditis:** possessive gen. modifying either **dominam** or **thalamō. adortī (sunt).**

- Quae contrā breviter fāta est Amphrŷsia vātēs:*
“Nūllae hīc insīdiae tālēs (absiste movērī),
 400 *nec vim tēla ferunt; licet ingēns iānitor antrō*
aeternum lātrāns exsanguēs terreat umbrās,
casta licet patruī servet Prōserpina līmen.
Trōius Aenēās, pietāte īsignis et armīs,
ad genitōrem imās Erebi dēscendit ad umbrās.
 405 *Sī tē nūlla movet tantae pietātis imāgō,*
at rānum hunc” (aperit rānum quī veste latēbat)
“agnōscās.” Tumida ex irā tum corda residunt;

absistō, ere, stitī cease, stop
aeternus, a, um eternal, everlasting
agnōscō, ere, nōvī, itus recognize
Amphrŷsius, a, um Amphrysian,
 of Amphrysus, a river in Thessaly
 frequented by Apollo
antrum, ī n. cave, cavern, grotto
aperiō, ire, uī, ertus open, disclose,
 reveal
breviter *adv.* shortly, briefly, concisely
castus, a, um pure, holy, chaste
contrā opposite, facing, against (+ acc.);
adv. opposite, facing, in reply
cor, cordis n. heart, spirit, feelings
dēscendō, ere, dēscendī, dēscēnsus
 descend
Erebus, ī m. underworld, Hades
exsanguis, e bloodless, lifeless, pale
iānitor, ōris m. doorkeeper

imāgō, inis f. likeness, image, ghost, soul,
 form
insīdiae, ārum f. snare, ambush, treachery
īsignis, e distinguished, marked, splendid
lateō, ēre, uī lie hid, hide, lurk, escape the
 notice (of)
latrō (1) bark, howl, bay
licet, ēre, uit, itum it is permitted
patruus, ī m. paternal uncle
pietās, ātis f. loyalty, devotion, (sense of)
 duty
Prōserpina, ae f. wife of Pluto and queen
 of the underworld
rāmus, ī m. branch, bough, limb
residō, ere, sēdī sit down
terreō, ēre, uī, itus frighten, terrify
Trōius, a, um Trojan
tumidus, a, um swollen, swelling
vestis, is f. garment, cloth(ing), robe

398. Quae = haec. Amphrŷsia vātēs:
 through a learned reference to the river
 Amphrysus, Vergil associates the Sibyl with
 Apollo. The Amphrysus is a river in Thessaly;
 on its shores Apollo is said to have shepherded
 the flocks of the mortal Admetus.

399. Nūllae . . . insīdiae (sunt).

400–402. licet . . . (ut) terreat . . . (ut) ser-
vet: the omission of **ut** with **licet** is frequent.

aeternum: cognate acc. with **lātrāns**; trans-
 late adverbially. **patruī:** Proserpina is mar-
 ried to Pluto, brother of her father, Jupiter.

406. rānum: the golden bough; earlier in
 Book 6, the Sibyl had instructed Aeneas to
 find this and he had plucked it and brought it
 back to her (136–48, 187–211).

407. agnōscās: subjunctive used for a po-
 lite command instead of imperat.

- nec plūra hīs. Ille admīrāns venerābile dōnum*
fātālis virgae longō post tempore vīsum
 410 *caeruleam advertit puppim ripaeque propinquat.*
Inde aliās animās, quae per iuga longa sedēbant,
dēturbat laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis et multam accēpit rīmōsa palūdem.
 415 *Tandem trāns fluvium incolumēs vātemque virumque*
informī limō glaucāque expōnit in ulvā.
Cerberus haec ingēns lātrātū rēgna trifaucī
personat adversō recubāns immānis in antrō.

admīror, āri, ātus wonder (at), admire
adversus, a, um opposite, facing
advertō, ere, advertī, adversus turn to, heed

alveus, ī m. hollow; boat; trough

antrum, ī n. cave, cavern, grotto

caeruleus, a, um dark (blue)

Cerberus, ī m. monstrous three-headed dog in Hades

cumba, ae f. skiff, boat

dēturbō (1) drive off, dislodge

expōnō, ere place out, (cause to) disembark

fātālis, e fatal, deadly, fated, fateful

fluvius, (i) ī m. river, stream

forus, ī m. gangway, deck (of a boat)

gemō, ere, uī, itus groan (for), lament

glaucus, a, um gray, grayish-green, gleaming

incolumis, e safe, unharmed, intact

inde adv. thence, afterward, thereupon

informis, e shapeless, hideous

iugum, ī n. yoke, (mountain) ridge

lātrātus, ūs m. bark(ing), howl(ing)

laxō (1) loosen, free, open, release

limus, ī m. slime, mud, mire

palūs, ūdis f. swamp, marsh

personō (1) sound through, make (re) sound

pondus, eris n. weight, burden

post after, behind (+ *acc.*); *adv.* afterward, next

propinquō (1) draw near, approach (+ *dat.*)

recubō, āre recline, lie

rīmōsus, a, um leaky, full of cracks

ripa, ae f. bank, shore

sedeō, ēre, sēdī, sessus sit, settle

sūtilis, e sewn, with seams

trāns across, beyond (+ *acc.*)

trifaux, faucis three-throated

ulva, ae f. sedge, marsh grass

venerābilis, e venerable, causing awe

virga, ae f. staff, wand, twig

408. Nec plūra (dicta sunt or dixērunt).
hīs: abl. of comparison.

411. iuga: the word usually denotes a long ridge or spine, but here indicates the *benches* on Charon's boat.

412. alveō: SYNZESIS allows this word to be read as a spondee.

414. sūtilis: the boat is sewn together from animal skins or tree bark.

415. limō glaucāque . . . in ulvā: both nouns are objs. of **in** (ANASTROPHE).

- 420 *Cui vātēs horrēre vidēns iam colla colubris*
melle sopōrātā et medicātis frūgibus offam
obicit. Ille famē rabidā tria guttura pandēns
corripit obiectam, atque immānia terga resolvit
fūsus humi tōtōque ingēns extenditur antrō.
Occupat Aenēās aditum custōde sepultō
 425 *ēvāditque celer ripam inremeābilis undae.*

aditus, ūs *m.* approach, entrance, access
antrum, ī *n.* cave, cavern, grotto
celer, eris, ere swift, speedy, quick
collum, ī *n.* neck
coluber, brī *m.* snake, serpent
corripō, ere, uī, reptus seize, snatch up
custōs, ōdis *m. (f.)* guard(ian), keeper
ēvādō, ere, ēvāsī, ēvāsus go forth (from),
 escape, pass over, traverse
extendō, ere, extendī, extensus (or
extentus) stretch out, extend, increase
famēs, is *f.* hunger
frūx, frūgis *f.* fruit, grain
guttur, uris *n.* throat, gullet
horreō, ēre, uī bristle, shudder, tremble
humus, ī *f.* ground, soil, earth
inremeābilis, e from which there is no
 return, irretraceable

medicō (1) drug, medicate
mel, mellis *n.* honey
obicio, ere, iēcī, iectus present, place
 before
occupō (1) seize (beforehand), occupy
offa, ae *f.* morsel, cake
pandō, ere, pandī, passus spread, open,
 loosen
rabidus, a, um raving, mad, frenzied
resolvō, ere, resolvī, resolūtus loose(n),
 free, pay, unravel
ripa, ae *f.* bank, shore
sepeliō, īre, sepelivī (ii), sepultus bury,
 inter
sopōrō (1) make drowsy, drug
tergum, ī *n.* back, body, rear
trēs, tria three

419. horrēre: inf. in indir. stmt. after *vidēns*; its subject is *colla*.

420. melle, medicātis frūgibus: both abl. of means.

421. obicit: the Sibyl's swift action is reflected by ENJAMBMENT. Note the length of the first syllable of *obicit*: although the vowel *o-* is short by nature here, the syllable is lengthened by the consonantal vowel with which the stem of the verb begins: **ob(i)icit**

< **ob + iaciō. famē rabidā:** abl. of cause or description.

422. obiectam (offam).

423. humi: locative. **tōtō . . . antrō:** abl. of place where.

424. custōde sepultō: abl. abs. The metaphorical use of *sepelire* is humorous here.

425. inremeābilis: a rare word, coined by Vergil; it is based on the verb *remeāre*, *to come or go back*.

Book 6.450–476

- 450 *Inter quās Phoenissa recēns ā vulnere Dīdō*
errābat silvā in magnā; quam Trōius hērōs
ut primum iuxtā stetit agnōvitque per umbrās
obscūram, quālem primō quī surgere mēse
aut videt aut vīdisse putat per nūbila lūnam,
 455 *dēmisit lacrimās dulcique adfātus amōre est:*
“Infēlix Dīdō, vērus mihi nuntius ergō

adfor, āri, ātus address, accost

agnōscō, ere, nōvī, nītus recognize

dēmittō, mittere, mīsī, missus send down,
 let fall, drop, lower

dulcis, e sweet, dear, fond

ergō *adv.* therefore, then, consequently

hērōs, ōis *m.* hero, mighty warrior

iuxtā near, next, close to (+ *acc.*)

lūna, ae *f.* moon, moonlight

mēnsis, is *m.* month

nūbilum, ī *n.* cloud, cloudiness

nuntius, (i) *m.* messenger, message

obscūrus, a, um dark, obscure, dim

Phoenissa, ae *f.* Phoenician (woman), Dido

putō (I) think, suppose, consider

quālis, e (such) as, of what sort

recēns, entis recent, fresh

Trōius, a, um Trojan, of Troy

vērus, a, um true, real, genuine

vulnus, eris *n.* wound, deadly blow

450–76. Among those who have died for love Aeneas sees the shade of Dido. He attempts to defend his sudden departure from Carthage, but she scornfully turns away and returns to Sychaeus, her first husband.

450. Inter quās: Dido is the last in a list of mythical females about whose sad deaths we are reminded as Aeneas observes them in the underworld. Translate **quās** as a demonstrative, *these women*. **recēns ā vulnere: recentī vulnere** (*with a fresh wound*) would be more natural in English; but Vergil wants to emphasize not only the freshness of Dido's

wound, but also her very recent arrival in the underworld.

451. quam: with **iuxtā** and understood with **agnōvit** in 452.

453–54. This **SIMILE** comparing Dido to the elusive new moon merits comparison to that with which we (and Aeneas) were introduced to her at 1.498–502.

455. amōre: *abl.* of manner.

456. nuntius: we may well wonder how this message was delivered to Aeneas; it has not been mentioned before. At the beginning of Book 5, Vergil tells us only that the Trojans see flames in Carthage as they sail off, and that thoughts of what a woman scorned may do lead them to ominous suspicions.

- venerat extinctam ferrōque extrēma secūtam?*
Fūneris heu tibi causa fui? Per sīdera iūrō,
per superōs et sī qua fidēs tellūre sub imā est,
 460 *invītus, rēgīna, tuō dē lītore cessī.*
Sed mē iussa deum, quae nunc hās ire per umbrās,
per loca senta sitū cōgunt noctemque profundam,
imperīis ēgēre suīs; nec crēdere quīvi
hunc tantum tibi mē discessū ferre dolōrem.
 465 *Siste gradum tēque aspectū nē subtrahe nostrō.*
Quem fugis? Extrēmum fātō quod tē adloquor hoc est.”
Tālibus Aenēās ardentem et torva tuentem
lēnibat dictīs animum lacrimāsque ciēbat.
Illā solō fixōs oculōs āversa tenēbat

adloquor, ī, locūtus address, accost
a(d)spectus, ūs m. sight, vision, aspect
āvertō, ere, ī, rsus turn away, avert
causa, ae f. cause, reason, occasion
cēdō, ere, cessī, cessus yield, depart
ciēō, ēre, civī, citus stir (up), (a)rouse
cōgō, ere, coēgī, coāctus force (together)
crēdō, ere, didī, dītus believe, trust (+ *dat.*)
discessus, ūs m. departure, separation
dolor, ōris m. grief, pain, passion, anger
extinguō, ere, inxī, īnctus quench,
 destroy, extinguish
extrēma, ōrum n. end, death, funeral
extrēmus, a, um final, last, utmost
fidēs, eī f. faith, honor, pledge
figō, ere, xī, xus fasten, fix, pierce

fūnus, eris n. funeral, death, disaster
gradus, ūs m. step, gait, pace, stride
invītus, a, um unwilling, reluctant
iūrō (1) swear (by), take oath
iussum, ī n. command, order, behest
lēniō, ire, ivī, itus soften, soothe, calm
profundus, a, um deep, profound, vast
queō, quīre, ivī (ii), itus be able, can
sentus, a, um rough, thorny
sistō, ere, steti, status stay, stop
situs, ūs m. position; neglect; decay
solum, ī n. ground, earth, soil
subtrahō, ere, trāxī, tractus withdraw
torvus, a, um fierce, grim, lowering
tueor, ēri, itus (tūtus) look (at), watch

457. (tē) extinctam (esse). extrēma (= mortem) secutam (esse).

461. iussa de(ōr)um: see 4.237 and 270.

466. Extrēmum: *this is the last (word, or speech) I shall address to you.* **quod:** cognate acc. **hoc:** pronounce **hocc**, making a long syllable. **hoc est:** it is unusual, to say the least, to conclude a line with two monosyllables; their appearance here, though perhaps inelegant, is certainly emphatic.

467. torva: neut. acc. pl. used adverbially, probably in imitation of the similar Gk. construction.

467–68. tuentem . . . animum: the expression is unusually contorted—how can one's *mind* or *anger* be imagined as *watching*? Vergil implies that Dido is effectively consumed by her anger—it is all that remains of her.

468. lēnibat = lēniēbat, which could not be used in hexameter (– ∪ – ∪). It has a conative meaning here, *he tried to soothe*; App. 351, 2, *a*.

- 470 *nec magis inceptō vultum sermōne movētur*
quam si dūra silex aut stet Marpēsia cautēs.
Tandem corripuit sēsē atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illi
respondet cūrīs aequatque Sychaeus amōrem.
- 475 *Nec minus Aenēās cāsū concussus iniquō*
prōsequitur lacrimīs longē et miserātur euntem.

aequō (1) equal(ize), match, level
cāsus, ūs *m.* chance, (mis)fortune
cautēs, is *f.* rock, cliff, crag
concutiō, ere, cussi, cussus shake, shatter,
 agitate
corripīō, ere, uī, repton snatch (up, away)
dūrus, a, um hard(y), harsh, stern
incipiō, ere, cēpi, cepton begin, undertake
inimicus, a, um hostile, unfriendly
iniquus, a, um unjust, harsh, uneven
longē *adv.* (from) afar, at a distance
magis *adv.* more, rather
Marpēs(s)ius, a, um of Marpe(s)sus, a
 mountain on the island of Paros famous
 for its white marble

minus *adv.* less
miseror, āri, ātus pity, commiserate
nemus, oris *n.* (sacred) grove, forest
prīstinus, a, um ancient, former
prōsequor, i, secūtor follow, attend
quam *adv.* how, than, as
refugiō, ere, fugi flee (away), shun
respondeō, ēre, i, ōnsus answer;
 sympathize with
sermō, ōnis *m.* conversation, speech
silex, icis *m.* (f.) flint, rock, crag
Sychaeus, i *m.* deceased husband of Dido
umbrifer, era, erum shady
vultus, ūs *m.* countenance, face, aspect

470. vultum: acc. of respect; App. 311.
sermōne: the word is ironic, since it suggests conversation; yet Dido does not respond.

471. Marpēsia cautēs: Marpessus on the Greek island of Paros was renowned as a source of fine marble for sculpture.

473. umbriferum: the double meaning is active here: the underworld is filled with both gloom and the shades of the dead. **ubi:** the conjunction has been postponed. **illi:** dat. of reference.

475. cāsū (Didōnis).

476. prōsequitur et miserātur (eam).

Book 6.847–899

“Excūdent *aliī* spirantia mollius aera
 (crēdō equidem), vivōs dūcent dē marmore vultūs,
 ōrābunt causās melius, *caelique* meātūs
 850 dēscribent radiō *et surgentia sīdera dīcent*:
 tū regere *imperio* populōs, Rōmāne, mementō

aes, aeris *n.* bronze

causa, ae *f.* cause, case (at law)

crēdō, ere, didī, ditus believe, suppose

dēscribō, ere, psī, ptus mark out, map

equidem *adv.* indeed, truly, surely

excūdō, ere, ī, sus hammer out, fashion

marmor, oris *n.* marble

meātus, ūs *m.* course, path, motion

melior, ius better, superior, finer

meminī, isse remember (+ *gen.*)

molliter *adv.* softly, gently, gracefully

ōrō (1) pray (for), entreat, plead, argue

populus, ī *m.* people, nation

radius, (i) *m.* rod, spoke, compass

regō, ere, rēxī, rēctus rule, guide, direct

Rōmānus, a, um Roman, of Rome

spīrō (1) breathe, blow, live, quiver

vīvus, a, um living, alive, natural

vultus, ūs *m.* countenance, face, aspect

847–99. Anchises, displaying to Aeneas a parade of Roman heroes in the underworld, pauses to reflect on Rome’s destiny as a military and political power. The two culminating figures in the parade are the elder Marcellus and the younger Marcellus, to the latter of whom Anchises devotes a lengthy and emotional description. Their tour of the underworld concludes with a review of the tasks still awaiting Aeneas. Aeneas and the Sibyl then depart; Aeneas and his companions set sail once more.

847. Excūdent: Anchises uses the future tense repeatedly in this passage, to describe the great moments in the history of a people which does not yet exist. The entire passage is *proleptic*—that is, it looks forward in time and outside the frame of the rest of the tale

told in the *Aeneid* as a whole. This instance of *PROLEPSIS* is worth considering from several perspectives: from the point of view of both Anchises and Aeneas, the events and characters foretold do not yet exist except as a promise of the fates; from the point of view of Vergil and his readers, these events and characters are already reflections of the past. **aliī:** the implied reference here is to the Greeks, whose accomplishments in sculpture, rhetoric, and the sciences are guaranteed by Anchises’ prescience. **spīrantia aera:** bronze statues so lifelike that they seem to breathe.

847–48. sculptors, orators.

849–50. astronomers. **dīcent = vocābunt.**

851. Rōmāne: addressed to the Roman people in general, and to Aeneas in particular—he represents the people whose nation and identity do not yet exist, but are assured by the fates.

(*hae tibi erunt artēs*), *pācique* impōnere mōrem,
parcere subiectis et dēbellāre superbōs.”

Sic pater Anchisēs, atque haec mīrantibus addit:

855 “*Aspice, ut insignis spoliis Mārcellus opīmīs*
ingreditur victorque virōs superēminet omnēs.
Hic rem Rōmānam magnō turbante tumultū
sistet eques, sternet Poenōs Gallumque rebellem,

addō, ere, didī, ditus add

a(d)spiciō, ere, spexī see, look at

ars, artis *f.* skill

dēbellō (1) exhaust through war, crush

eques, itis *m.* cavalryman, knight, man of
 equestrian rank

Gallus, a, um Gallic, Gaul

impōnō, ere, posuī, positus place on,
 impose, establish

ingredior, ī, gressus step, stride, enter

insignis, e distinguished, marked,
 noteworthy

Mārcellus, ī m. 1. Marcus Claudius

Marcellus, d. 208 BCE; famous Roman
 consul, served in both 1st and 2nd Punic
 Wars; 2. Marcus Claudius Marcellus,
 42–23 BCE; son of Octavia, sister of
 Augustus, and first husband of Augustus’
 daughter Julia

mīror, āri, ātus wonder (at), admire

mōs, mōris *m.* custom, usage, rule, law

opīmūs, a, um rich, splendid, sumptuous;

spolia opīma “spoils of honor,” won
 when a Roman general with his own hand
 slew the general of the enemy

parcō, ere, pepercī (parsī), parsus spare
 (+ *dat.*)

pāx, pācis *f.* peace, quiet, repose

Poenus, a, um Phoenician, Carthaginian

rebellis, e rebellious, insurgent

Rōmānus, a, um Roman, of Rome

sistō, ere, steti, status stop, stand

spolium, (i) ī m. spoil, booty, plunder

sternō, ere, strāvī, strātus lay low, strew

subiciō, ere, iēcī, ictus vanquish

superbus, a, um proud, haughty

superēmineō, ēre tower above

tumultus, ūs m. tumult, uprising, clamor

turbō (1) confuse, shake, disturb

852. hae: attracted into the gender of the
 predicate; App. 240, *a. pāci:* some editors
 prefer *pācis*, gen., instead of the *dat.* printed
 here; but *pāci* makes much better sense with
impōnere, while *pācis* is not supported by
 the manuscripts.

854. (Aenēae et Sibyllae) mīrantibus.

855. spoliis opīmīs: the technical term
 in Latin for arms and other booty taken on
 the field of battle by the victorious from the
 vanquished general, whom he has slain with
 his own hand. These were won before by Ro-
 mulus early in his kingship and by Cossus in
 428 BCE (the latter of these is mentioned at
 841), and finally by the elder Marcellus in
 222 BCE. When Augustus came to power, he
 decreed that, since he had *imperium* and was

effectively commander-in-chief, only he and
 his successors could claim the honor hence-
 forth. **Mārcellus:** M. Claudius Marcellus,
 who served in the First Punic War, was an
 outstanding general in the Second Punic War
 and was an ancestor of the younger Marcellus
 described below.

857. tumultū: the war with the Gauls in
 Italy, in which the elder Marcellus had killed
 Viridomarus, leader of the Gauls, at Clastidi-
 um (222 BCE), and stripping him of his armor
 had obtained the third and last *spolia opīma*
 (the *tertia arma capta* of 859).

858. eques: (though but) a man of *eques-*
trian rank, though the term also serves as a
 reminder that the battle of Clastidium was
 waged by cavalry.

- 860 *tertiaeque arma patrī suspendet capta Quirinō.*
Atque hīc Aenēās (ūnā namque ire vidēbat
ēgrēgium formā iuvenem et fulgentibus armīs,
sed frōns laeta parum et dēiectō lūmina vultū)
“Quis, pater, ille, virum quī sic comitātur euntem?
Filius, anne aliquis magnā dē stirpe nepōtum?
 865 *Quī strepitus circā comitum! Quantum instar in ipsō!*
Sed nox ātra caput tristī circumvolat umbrā.”
Tum pater Anchīsēs lacrimīs ingressus obortīs:
“Ō gnāte, ingentem lūctum nē quaere tuōrum;

aliquis, quid some(one), any(one)
an(ne) *interrog.* whether, or
circā *adv.* around, about
circumvolō (1) fly around, fly about
comitor, ārī, ātus accompany, attend,
 escort, follow
dēiciō, ere, iēcī, iectus cast down
ēgregius, a, um extraordinary,
 distinguished
filius, (i)ī m. son
forma, ae f. form, beauty, shape
frōns, frontis f. front, forehead, brow
fulg(e)ō, ēre, lsi shine, gleam, glitter
ingredior, ī, gressus stride, begin, enter
instar n. indecl. likeness, weight, dignity

iuvenis, is m. (f.) youth, young (man,
 woman)
lūctus, ūs m. grief, mourning, sorrow
nepōs, ōtis m. grandson; descendant
oborior, irī, ortus arise, spring up
parum *adv.* slightly, too little, not
quantus, a, um so (much, great, many), as
Quirīnus, ī m. the deified Romulus as god
 of war
stirps, pis f. stock, lineage
strepitus, ūs m. uproar, noise
suspendō, ere, ī, ēnsus hang up
tertius, a, um third
ūnā *adv.* together, at the same time
vultus, ūs m. countenance, face, aspect

859. suspendet: Vergil introduces another technical term, here part of the vocabulary for making a dedication of spoils to a god by hanging them in (or on) the temple. **Quirinō:** the name comes as something of a surprise, since the **spolia opima** were traditionally dedicated not to Quirinus but to Jupiter Feretrius. It is not wise to suppose, however, as some editors have done, that Vergil was confused; it is far more likely that this alteration serves a purpose here—perhaps to bring special honor to Romulus, who as the first winner of **spolia opima** began the tradition of dedication of Jupiter Feretrius; since upon his death Romulus was deified as Quirinus, Vergil may well intend to remind us here of both divinities associated with the ritual.

860. Aenēās (dicit). ūnā (cum Mārcellō).

862. frōns (erat). et lūmina (erant)
dēiectō vultū: abl. of description, = **et lūmina (erant) dēiecta. lūmina = oculī**, as often.

863. virum: i.e., the elder Marcellus. **ille:** the younger M. Claudius Marcellus born in 42 BCE, i.e., the son of Augustus' sister Octavia and husband of Augustus' daughter Julia; Augustus had chosen him to be his successor, but he died in 23 BCE.

864. nepōtum (nostrōrum).

865. strepitus: indicating the future fame and popularity of the younger Marcellus.

867. ingressus (est).

868–86. Ancient tradition reports that these lines were recited by Vergil to Augustus and Octavia, the mother of Marcellus. Octavia is said to have fainted upon hearing the poet's tribute to her son.

868. gnāte: archaic spelling of **nāte**.

- ostendent *terrīs hunc tantum fāta neque ultrā*
 870 *esse sinent. Nimium vōbīs Rōmāna propāgō*
vīsa potēns, superī, propria haec sī dōna fuissent.
Quantōs ille virum magnam Māvortis ad urbem
campus aget gemitūs! Vel quae, Tiberīne, vidēbis
fūnera, cum tumulum praeterlābēre recentem!
 875 *Nec puer Īliacā quisquam dē gente Latīnōs*
in tantum spē tollet avōs, nec Rōmula quondam
ūllō sē tantum tellūs iactābit alumnō.
Heu pietās, heu prīscā fidēs invictaque bellō
dextera! Nōn illi sē quisquam impūne tulisset

alumnus, ī m. nursling, (foster) child
avus, ī m. grandfather; ancestor
fidēs, eī f. trust, fidelity, pledge
fūnus, eris n. funeral, death, disaster
gemitus, ūs m. groan(ing), wail(ing)
iactō (1) toss, vaunt, boast
Īliacus, a, um Ilian, Trojan
impūne adv. unpunished, with impunity
invictus, a, um unconquered, invincible
Latīnus, a, um Latin, of Latium
Māvors, rtis m. Mars, god of war
nimium adv. too (much), too great(ly)
ostendō, ere, ī, ntus show, display
pietās, ātis f. loyalty, devotion, sense of
 duty, righteousness, nobility
potēns, entis powerful, mighty
praeterlābor, ī, lāpsus glide by

prīscus, a, um ancient, primitive
propāgō, inis f. offshoot, offspring
proprius, a, um one's own, special, secure
quantus, a, um how (great, much, many), as
quisquam, quaequam, quidquam any(one,
 thing)
recēns, entis recent, fresh, new
Rōmānus, a, um Roman, of Rome
Rōmulus, a, um of Romulus, Roman
sinō, ere, sivi, situs permit, allow
spēs, eī f. hope, expectation
tantum adv. so much, so great(ly), only
Tiberīnus, ī m. (god of) the Tiber, river on
 which Rome is situated
tumulus, ī m. mound, tomb
ultrā adv. beyond, farther

869. neque ultrā: Marcellus was only nineteen at the time of his death.

871. vīsa (esset): apodosis in a past contrary-to-fact condition; App. 382. **sī fuissent:** protasis in a past contrary-to-fact condition. **haec dōna:** Marcellus.

872. vir(ōr)um. Māvortis: modifies both **urbem**, since Rome was founded by Romulus, a son of Mars, and **campus** (873), since the part of the city through which the funeral procession would have gone was the flat, open land just north of the ancient city center, known as the **campus Martius** (field of Mars). It is on this plain that the populace of Rome would have gathered to witness the funeral.

873. Tiberīne: Anchises addresses the divinity inhabiting the Tiber, anticipating the sympathy that he, in anthropomorphic form, can offer.

874. tumulum: the magnificent mausoleum of Augustus, begun by the emperor in 28 BCE (and probably barely finished at the time of Marcellus' death). Marcellus was the first of what would eventually be many members of the Julio-Claudian clan to be buried here. **praeterlābēre = praeterlābēris.**

876. spē: by the hope (of his future greatness).

879. illi = Mārcellō: dat. with **obvius** (880). **tulisset:** apodosis of a contrary-to-fact condition, with the condition itself (the **sī**-clause) implied. If expressed, it would be something like *if he had lived long enough*.

- 880 obuius armâtō, seu *cum* pedes *iret in* hostem
 seu spūmantis *equī* foderet calcāribus armōs.
Heu, miserande *puer*, sī quā *fāta* aspera rumpās—
tū Mārcellus *eris*. *Manibus date* lilia plēnis
 purpureōs spargam flōrēs *animamque* nepōtis
 885 *hīs* saltem accumulem dōnīs, et fungar inānī
mūnere.” *Sic tōtā* passim rēgiōne vagantur
āeris in campīs lātīs *atque omnia* lūstrant.
Quae postquam Anchisēs nātum *per* singula dūxit

accumulō (1) heap up; pile up; honor

āēr, **āeris** *m.* air, mist, fog

armō (1) arm, equip, furnish

armus, **ī** *m.* shoulder, flank, side

asper, **era**, **erum** rough, harsh, fierce

calcar, **āris** *n.* spur, goad

flōs, **ōris** *m.* flower, blossom, bloom

fodiō, **ere**, **fōdī**, **fossus** dig, pierce, spur

fungor, **ī**, **fūctus** perform, fulfil (+ *abl.*)

hostis, **is** *m.* enemy, foe, stranger

inānis, **e** empty, useless, unavailing

lātus, **a**, **um** wide, broad, spacious

lilium, (i) *n.* lily

lūstrō (1) purify; survey; traverse

Mārcellus, **ī** *m.* 1. Marcus Claudius

Marcellus, d. 208 BCE; famous Roman consul, served in both 1st and 2nd Punic Wars; 2. Marcus Claudius Marcellus, 42–23 BCE; son of Octavia, sister of Augustus, and first husband of Augustus' daughter Julia

miseror, **ārī**, **ātus** pity, commiserate

nepōs, **ōtis** *m.* grandson; descendant

obuius, **a**, **um** meeting (+ *dat.*)

passim *adv.* everywhere, all about

pedes, **itis** *m.* foot soldier, infantry

plēnus, **a**, **um** full, filled, complete

postquam after (that), when

purpureus, **a**, **um** purple, crimson, bright

quā *adv.* where(by), wherever, in any (some) way

rēgiō, **ōnis** *f.* district, region, quarter

rumpō, **ere**, **rūpi**, **ruptus** break, burst (forth)

saltem *adv.* at least, at any rate

singulī, **ae**, **a** each, one by one

sive, **seu** or if, whether, or

spargō, **ere**, **rsi**, **rsus** scatter, sprinkle

spūmō (1) foam, froth, spray

vagor, **ārī**, **ātus** wander, roam, rove

882. sī rumpās: protasis of a future- less-vivid condition, the apodosis of which is not expressed; App. 381. The exact interpretation of this and the following verse has been long debated. What exactly is Anchises saying? Some have understood him to mean that the young man before him will come to merit the name Marcellus, or will be a “real” Marcellus, only if he manages to overcome his sad fate; but many now think it more likely that we are to imagine here an outburst on Anchises’ part, breaking off with an APOSIOPESIS as he is overcome by emotion at the sight of the youth. Anchises is then saying, “You will (i.e.,

must) be Marcellus; oh, if only you were to break your harsh fate somehow!” **quā (viā)**.

883. date: Anchises addresses Aeneas and the Sibyl; but we may also imagine that through Anchises Vergil himself is addressing his readers.

884–85. purpureōs: a color indicative of both distinguished rank and deserved honor. **spargam**, **accumulem**, **fungar**: understand either as volitive subjunctives; App. 254, or as subjunctives in a sequence of indir. commands after **date**, with **ut** implied.

886. vagantur (Anchisēs et Aenēās et Sibylla).

- 890 *incenditque animum fāmae venientis amōre,*
exim bella virō memorat quae deinde gerenda,
Laurentēsque docet populōs urbemque Latīnī,
et quō quemque modō fugiatque feratque labōrem.
- Sunt geminae Somnī portae, quārum altera fertur*
cornea, quā vēris facilis datur exitus umbrīs,
 895 *altera candenti perfecta nitēns elephantō,*
sed falsa ad caelum mittunt insomnia Mānēs.
Hīs ibi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur dictīs portāque ēmittit eburnā;
ille viam secat ad nāvēs sociōsque revīsīt.

alter, era, erum one (of two), other (of two), second

candēns, entis shining, white, gleaming

corneus, a, um of horn

deinde *adv.* thence, next, thereupon

doceō, ēre, uī, ctus teach (about), tell

eburnus, a, um (of) ivory

elephantus, ī m. elephant, ivory

ēmittō, ere, mīsi, missus send forth

exim, exin(de) *adv.* from there, next, thereupon

exitus, ūs m. exit, outlet, egress

facilis, e easy, favorable, ready

falsus, a, um false, deceitful, mock

gerō, ere, gessi, gestus bear, wage

ibi *adv.* there, then

incendō, ere, ī, ēnsus inflame, kindle

insomnium, (i) ī n. dream, vision

Latinus, ī m. early king of Italy, whose daughter, Lavinia, married Aeneas

Laurēns, entis of Laurentum, a city near Rome

Mānēs, ium m. (souls of) the dead, Hades

memorō (1) recount, (re)call, relate

modus, ī m. manner, measure, limit

nitēns, entis gleaming, bright, shining

perficiō, ere, feci, fectus finish, make

populus, ī m. people, nation

porta, ae f. door, gate, entrance, exit

prōsequor, ī, secūtus follow, escort

quisque, quaeque, quidque (quodque) each, every(one)

revīsō, ere revisit, see again

secō, āre, uī, ctus cut, cleave

Sibylla, ae f. ancient Italian prophetess

Somnus, ī m. Sleep, Slumber personified as a divinity

ūnā *adv.* together, at the same time

vērūs, a, um true, real, genuine, honest

890. virō: dat. of agent with pass. periphrastic construction; App. 302. **gerenda (sint).**

892. fugiat, ferat: subjunctives in indir. quest., introduced by **docet . . . quōmodō. quō . . . modō:** normally written as either one or two words; the intrusion of **quemque** here creates a true TMESIS.

893. fertur (esse) = dicitur (esse). Again Vergil implies that the two gates from the

underworld are part of a tradition already known to his readers: in this case, first and foremost from Homer, who describes the two Gates of Dreams in *Odyssey* 19.562–67.

895. candenti elephantō: abl. of material; App. 324. The association of ivory with deception is based in part on a play on words: the Greek verb *elephairesthai* means “to deceive.”

896. sed: i.e., through this gate.

899. ille: Aeneas.



Mausoleum of Augustus (Marcellus was the first to be buried here).

Photograph by Barbara Weiden Boyd

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APPENDIX A

Vergil's Meter: The Dactylic Hexameter

Vergil used dactylic hexameter, the meter of epic poetry, to compose the *Aeneid*. Homer (8th century BCE) established the epic character of dactylic hexameter by using it to compose the *Iliad* and the *Odyssey*; many other early Greek epic poems, now lost, were composed in the same meter. Beginning in the third century BCE, Latin poets began to experiment with adapting dactylic hexameter to their language. This was no easy task—Greek has a much larger vocabulary, including many more words with multiple short syllables, than does Latin, and is therefore better suited than Latin to dactylic hexameter. Vergil is generally considered by scholars and other admirers to have been the first to bring dactylic hexameter to perfection in Latin; in fact, many believe that he was the first *and* last Latin poet to do so. Whether this is true or not, there is no better introduction to Latin meter than through Vergil; and, strained and odd-sounding though the results may be at first, it is in fact possible with practice to get a reasonable idea of how Latin poetry might have sounded 2,000 years ago. It is important to make this attempt both for its own sake and because much ancient poetry, including the *Aeneid*, was intended to be heard; and a well-read excerpt can be quite powerful.

The term **dactylic hexameter** is derived from Greek. **Hexameter** means “six measures” (**hex**, “six”; **metron**, “measure”). A **dactyl** is a measure consisting of one long and two short syllables; the name **dactyl** comes from the Greek word for “finger” (**daktylos**), since with its two joints a finger can be imagined as consisting of one longer and two shorter sections. A line of dactylic hexameter consists of five dactylic measures (or, as they are commonly called, “feet”) followed by a final measure of two syllables, the first of which is always long. Any of the five dactyls can be replaced by a **spondee** (a measure consisting of two long syllables). The pattern of long and short syllables in dactylic hexameter looks like this (*Aen.* 1.1–11):

— ◡ ◡ | — ◡ ◡ | — — | — — | — ◡ ◡ | — ×
ARMA virumque canō, Troiae quī primus ab ōrīs

— ◡ ◡ | — — | — ◡ ◡ | — — | — ◡ ◡ | — ×
Ītaliā fātō profugus Lāvīniaque vēnit

— ◡ ◡ | — — | — — | — — | — ◡ ◡ | — ×
lītora, multum ille et terrīs iactātus et altō

— ◡ ◡ | — — | — ◡ ◡ | — — | — ◡ ◡ | — ×
vī superum, saevae memorem Iūnōnis ob īram,

5 — ◡ ◡ | — — | — — | — — | — ◡ ◡ | — ×
multa quoque et bellō passus, dum conderet urbem

— — | — ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ×
īferretque deōs Latīō; genus unde Latīnum

— — | — ◡ ◡ | — — | — — | — ◡ ◡ | — ×
Albānīque patrēs atque altae moenia Rōmae.

— ◡ ◡ | — — | — ◡ ◡ | — — | — ◡ ◡ | — ×
Mūsa, mihī causās memorā, quō nūmine laesō

— ◡ ◡ | — — | — ◡ ◡ | — — | — ◡ ◡ | — ×
quidve dolēns rēgīna deum tot volvere cāsūs

10 — — | — ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ×
īnsignem pietāte virum, tot adīre labōrēs

— ◡ ◡ | — — | — ◡ ◡ | — — | — ◡ ◡ | — ×
impulerit. Tantaene animīs caelestibus īrae?

Note that the final syllable in a line is always indicated by ×. It can be either long or short; its Latin name, **syllaba anceps**, means “ambiguous” or “undecided syllable.”

Most lines of hexameter consist of a combination of dactyls and spondees. The variety of combinations available would have kept the spoken verse from sounding monotonous. Note, however, that lines consisting entirely of spondees are very rare, and that Vergil uses a spondee in the fifth foot only on rare occasions. Such lines (i.e., those with a fifth-foot spondee) are called “spondaic lines,” or **spondeiazontes** (singular, **spondeiazon**). Lines consisting entirely of dactyls are relatively unusual as well, although they are not as rare as spondaic lines.

Latin meter is **quantitative**. Every syllable in a Latin word has a quantity, either “long” or “short.” Syllable length is determined a) by nature or b) by position. See items 14–24 in the online Grammatical Appendix located at www.bolchazy.com/extras/vergilgrammaticalappendix.pdf for general guidelines on how to determine the length of a syllable.

Some special features of the Latin hexameter should be noted:

Elision – when one word ends with a vowel, diphthong, or -m, and the following word begins with a vowel or h-, the first vowel or diphthong is elided, i.e., blended, with the second. The length of the resulting combination syllable will generally be whatever the length of the second syllable originally was. There are examples of elision above in lines 3, 5, 7, and 11.

Hiatus – see the list of rhetorical and stylistic devices below.

Consonantal vowels – when used in combination with other vowels (e.g., *Iuppiter, coniunx, genua*), the vowels -i- and -u- can sometimes serve as consonants, pronounced as -j- and -w-, respectively. As such, they do not create diphthongs with the vowels next to them, and they can lengthen a preceding short syllable if combined with another consonant. There is an example above in line 2, *Laviniaque*, where the second -i- is treated as a consonant.

Synizesis – see the list of rhetorical and stylistic devices below.

Hypermetric lines – occasionally a hexameter ends with a syllable that can elide with the first syllable of the next line. This final syllable is not needed to complete the metrical pattern of the line in which it appears.

APPENDIX B

Glossary of Rhetorical Terms, Figures of Speech, and Metrical Devices Mentioned in the Notes

Alliteration is the repetition of the same letter or sound, usually at the beginning of a series of words, as at *Aen.* 1.124, *Interea magno misceri murmure pontum*. **Alliteration** is often used in combination with **Onomatopoeia** (see below), as in this example.

Anaphora is the repetition of a word or words at the beginning of successive clauses. E.g., *Aen.* 1.421–22, *Miratur molem Aeneas, ... / miratur portas*. In Vergil, **Anaphora** is often used in combination with **Asyndeton** (see below), as in this example.

Anastrophe is the inversion of the normal order of words, as at *Aen.* 4.320, *te propter*.

Aposiopesis (“a falling silent”) is a breaking off in the middle of a sentence, the syntax of which is never resumed. E.g., *Aen.* 1.135, *Quos ego—sed motos praestat componere fluctus*, when Neptune decides to suppress his wrath, at least temporarily.

Apostrophe is a sudden break from the previous narrative for an address, in the second person, of some person or object, absent or present. E.g., *Aen.* 1.94–96, *O terque quaterque beati, / quis ante ora patrum Troiae sub moenibus altis / contigit oppetere!*, addressed to the Trojans who fell at Troy.

Asyndeton is the omission of conjunctions, as at *Aen.* 6.315, *nunc hos nunc accipit illos*.

Ecphrasis is an extended and elaborate description of a work of art, a building, or a natural setting. E.g., *Aen.* 1.159–69, describing the cave of the nymphs at Carthage.

Ellipsis is the omission of one or more words which must be logically supplied in order to create a grammatically complete expression. E.g., *Aen.* 1.543, *sperate deos memores*, where the verb **futuros esse** must be supplied to complete the sense of the line.

Enallage is the transference of an epithet from the word to which it strictly belongs to another word connected with it in thought. E.g., *Aen.* 6.390, **somni noctisque soporae**, where the epithet **soporae** in fact describes not night itself but the drowsiness associated with sleep and night.

(N.B.: this definition is sometimes mistakenly given in textbooks and notes for a related but not identical figure of speech, **Hypallage**. The figure of speech sometimes called **Hypallage** is identical to **Metonymy** [see below].)

Enjambment is the continuation of a unit of thought beyond the end of one verse and into the first few feet of the next. E.g., *Aen.* 6.420–21, *melle soporatam et medicatis frugibus offam / obicit*, where **obicit** completes the meaning of the preceding line; a strong pause follows immediately thereafter.

Epanalepsis is the repetition of a word (often a proper name, and often in successive lines of verse) for dramatic and/or emotional effect. (It sometimes appears in combination with **Anaphora** and **Asyndeton** [see above for both terms].) E.g., *Aen.* 602–3, *divum inclementia, divum / has evertit opes . . .*

Euphemism is the avoidance of a direct, sometimes blunt manner of speaking in favor of a more subtle and sometimes diluted form of expression. E.g., *Aen.* 6.457, the circumlocution **extrema secutam** instead of the explicit **mortuam**.

Hendiadys is the expression of an idea by means of two nouns connected by a conjunction instead of by a noun and a modifying adjective, or by one noun modified by another. E.g., *Aen.* 1.54, **vinclis et carcere = vinclis carceris**.

Hiatus is the avoidance in meter of elision between one word ending in a vowel and another beginning with a vowel (or h). E.g., *Aen.* 4.667, **femineo ululatu**. Here as often the metrical device enhances **Onomatopoeia** (see below).

Hyperbaton is the distanced placement of two (or more) words which are logically meant to be understood together. E.g., *Aen.* 2.589–91, *cum mihi se, non ante oculis tam clara, videndam / obtulit et pura per noctem in luce*

refulsit / alma parens, where the subject + verb + object combination **se obtulit et refulsit alma parens** is dislocated, and added emphasis is thus given to each word.

Hyperbole is exaggeration for rhetorical effect. E.g., *Aen.* 1.103, *fluctusque ad sidera tollit*.

Hysteron proteron is the reversal of the natural or logical order of ideas. E.g., *Aen.* 1.69, **submersas . . . obrue puppes**, where, contrary to logic, Juno instructs Aeolus to flood the Trojan ships *after* they have been sunk.

Litotes is understatement, often enhanced by the use of the negative. E.g., *Aen.* 6.392, *nec . . . me sum laetatus*.

Metonymy is the substitution of one word for another which it suggests. E.g., *Aen.* 4.309, *hiberno sidere* = *hiberno tempore*.

Onomatopoeia is the use of words the sound of which suggests the sense. E.g., *Aen.* 1.105, **insequitur cumulo praeruptus aquae mons**.

Pathetic fallacy is the attribution of human emotion to inanimate objects. E.g., *Aen.* 4.667–68, *Lamentis gemituque et femineo ululatu / tecta fremunt*, where the roaring is in fact done not by the dwelling but by those whose cries fill it. When used with adjectives, **Pathetic fallacy** is a special type of **Transferred epithet** (see below).

Pleonasm is exceptional (and usually unnecessary) fullness of expression, typical of archaic Latin style. E.g., *Aen.* 4.203, **amens animi**.

Polyptoton is the repetition of a noun or pronoun in different cases at the beginning of successive phrases or clauses. E.g., *Aen.* 1.106–7, **Hi summo in fluctu pendent; his unda dehiscens / terram inter fluctus aperit . . . Polyptoton** is a form of **Anaphora**, and often is found with **Asyndeton** (see above).

Polysyndeton is an overabundance of conjunctions, as at *Aen.* 1.85–86, *una Eurusque Notusque ruunt creberque procellis / Africus . . .*

Rhetorical question is a question that anticipates no real answer. E.g., *Aen.* 2.577–78 (Aeneas to himself): **Scilicet haec Spartam incolumis patriasque Mycenae / aspiciet, partoque ibit regina triumpho?**

Prolepsis is the inclusion in the main story of references to events which in fact will occur after the dramatic time of the poem, and to the people and circumstances involved in these later events. E.g., *Aen.* 6.847–50, **Excurrent . . . ducent . . . orabunt . . . describent . . . dicent**, all used to describe the Romans who will be descended from Aeneas and who are not themselves characters in the *Aeneid*.

Simile is a figure of speech which likens or asserts an explicit comparison between two different things. E.g., *Aen.* 6.451–54, [Dido] **quam . . . / obscuram, qualem primo qui surgere mense / aut videt aut vidisse putat per nubile lunam.**

Synchysis is interlocking word order; many variations on the pattern *abAB* exist. E.g., *Aen.* 4.700, **Iris croceis . . . roscida pennis.**

Synecdoche is the use of a part for the whole, or the reverse. E.g., *Aen.* 4.354, **capitis . . . iniuria cari**, where **capitis cari** is used to indicate a person.

Synizesis is a metrical effect whereby two contiguous vowels within the same word and normally pronounced separately are slurred into one syllable. E.g., *Aen.* 1.120, **Ilionei**, where the last two vowels, normally pronounced as a short vowel followed by a long, become one long vowel.

Tmesis (“splitting”) is the separation into two parts of a word normally written as one, often for a (quasi-)visual effect. E.g., *Aen.* 2.218–19, *bis collo squamea circum / terga dati*, where **circum + dati = circumdati**; the word **terga** is literally “surrounded” by the two parts of **circumdati**.

Transferred Epithet is an epithet which has been transferred from the word to which it strictly belongs to another word connected with it in thought. E.g., *Aen.* 1.123, **inimicum imbrem = inimici dei imbrem.**

(See also **Enallage** [above], an ancient name for the same stylistic feature.)

Tricolon crescens is the accumulation of three parallel phrases or clauses, each of which is at least one syllable longer than that preceding it. E.g., *Aen.* 4.307–8, **Nec te noster amor** [6 syllables] **nec te data dextera quondam** [9 syllables] / **nec moritura tenet crudeli funere Dido?** [15 syllables]. **Tricolon crescens** is often found in combination with **Anaphora** and **Asyndeton** (see above).

Zeugma is the joining of two words by a modifying or governing word which strictly applies to only one of them. E.g., *Aen.* 12.898, *limes agro positus litem ut discerneret arvis*, where zeugma occurs in the use of the verb **discerneret** with both **litem** and **arvis**: the boundary stone settles disagreements by dividing the fields.

VOCABULARY

A

Abās, antis *m.* a Trojan leader

abdō, ere, didi, ditus hide, put away, bury

abeō, ire, ii (ivī), itus depart

abluō, ere, uī, ūtus wash (off)

abripiō, ere, uī, reptus carry off, snatch away

abscondō, ere, (di)di, ditus hide

absistō, ere, stiti cease, stop

absum, esse, āfui be away, be distant, be lacking

absūmō, ere, sūmpsī, sūmptus take away, diminish, use up, consume

accēdō, ere, cessī, cessus approach, reach

accendō, ere, ī, ēnsus inflame, kindle, enrage, burn

accingō, ere, cīnxī, cīnctus gird (on), equip

accumbō, ere, cubuī, cubitus recline (at) (+ *dat.*)

āccumulō (1) heap up; pile up; honor

Achātēs, ae *m.* faithful comrade of Aeneas

Achillēs, is (eī, ī) *m.* central character of Homer's *Iliad*, first among the Greek chieftains in the Trojan War

Achivus, a, um Achaeans, Greek
aciēs, eī *f.* edge; eye(sight); battle line, army

acūtus, a, um sharp, pointed, keen

addō, ere, didi, ditus add

adeō *adv.* to such an extent, so (much)

adeō, ire, ii (ivī), itus approach, encounter

adfātus, ūs *m.* address, speech

adfor, fārī, fātus address, accost, speak to

adgredior, ī, gressus attack, address, approach

adhūc *adv.* to this point, till now

aditus, ūs *m.* approach, entrance, access

adloquor, ī, locūtus address, accost

admīror, ārī, ātus wonder (at), admire

admittō, ere, mīsī, missus admit

admoneō, ēre, uī, itus advise,
warn
adnītor, ī, sus (nixus) lean
 (against, on), struggle, strive
adnō (1) swim, to, swim up to
adorior, īrī, ortus attempt, attack
adōrō (1) worship, adore, honor
adquirō, ere, quisivī, sītus
 acquire, gain
a(d)spectō (1) *see aspectō*
a(d)spectus, ūs m. *see aspectus*
a(d)spiciō, ere, spexī, spectus *see*
aspiciō
a(d)stō, āre, stitī *see astō*
adsurgō, ere, surrēxī, surrēctus
 rise
adultus, a, um grown, adult
adveniō, īre, vēnī, ventus arrive,
 reach
adversus, a, um opposite, facing
advertō, ere, ī, rsus turn to, heed
adytum, ī n. inner shrine,
 sanctuary
Aeacidēs, ae m. descendant
 of Aeacus, Achilles, Greek
 chieftain
aeger, gra, grum sick, weary,
 wretched
Aeneadae, (ār)um m.
 descendants (followers) of
 Aeneas
Aeolia, ae f. one of the Liparian
 Islands near Sicily
Aeolus, ī m. god of the winds
aequaeuus, a, um of equal age
aequō (1) (make) equal(ize),
 match, level, even
āēr, āeris, acc. āera, m. air, mist,
 fog

aes, aeris n. bronze (implement),
 trumpet
aestās, ātis f. summer
aestus, ūs m. flood, tide, boiling,
 surge; heat
aetās, ātis f. age, time
aeternus, a, um eternal, everlasting
aethēr, eris, acc. era m. upper air,
 sky, ether, heaven
aetherius, a, um of the upper air,
 high in the air, airy, ethereal
Āfricus, ī m. (southwest) wind
ager, agri m. field, territory, land
agger, eris m. mound, heap, dike,
 dam, bank
aggerō (1) heap up, pile up,
 increase
agnōscō, ere, nōvī, nītus
 recognize
Aiāx, ācis m. Greek leader, who
 in the sack of Troy had taken
 Priam's daughter, Cassandra,
 by force from the sanctuary of
 Minerva
āla, ae f. wing, (group of) hunters
ālātus, a, um winged, furnished
 with wings
Albānus, a, um Alban, of Alba
 Longa in central Italy, mother
 city of Rome
Alcidēs, ae m. patronymic
 (meaning "descendant of
 Alceus") for Hercules, son of
 Jupiter and Alcmena
Alētēs, ae m. Trojan leader
aliēnus, a, um belonging to
 another, other's, alien, foreign
aliquis (quī), qua, quid (quod)
 some(one), any(one)

- aliquis, quid** some(one), any(one)
aliter *adv.* otherwise, differently
alligō (1) bind, hold (to)
almus, a, um nourishing, kind(ly)
alter, era, erum one (of two),
 other (of two), second
alternō (1) change, alternate,
 waver
altum, ī n. the deep (sea); heaven
alumnus, ī m. nursling, (foster)
 child
alveus, ī m. hollow; boat; trough
alvus, ī f. belly, body
amāns, antis m. (f.) lover
amārus, a, um bitter, unpleasant
ambiō, īre, īvī (ii), itus go
 around; conciliate
ambō, ae, ō both
āmēns, entis mad, crazy, frenzied,
 insane, distracted
amictus, ūs m. cloak, robe
amnis, is m. river, stream, torrent
Amphrȳsius, a, um Amphrysian,
 of Amphrysus, a river in
 Thessaly frequented by Apollo
amplector, ī, plexus embrace,
 encompass, enfold
an *interrog.* or, whether
an(ne) *interrog.* whether, or
ancora, ae f. anchor
anguis, is m. (f.) snake, serpent
annus, ī m. year, season
Antheus, eī, acc. ea, m. Trojan
 leader, comrade of Aeneas
antrum, ī n. cave, cavern, grotto
aperiō, īre, uī, ertus open,
 disclose, reveal
apertus, a, um open, clear
apis, is f. bee
Apollō, inis m. god of light,
 music, and prophecy
appāreō, ēre, uī, itus appear
aprīcus, a, um sunny, sun-loving
aptō (1) equip, make ready,
 furnish
aqua, ae f. water
Aquilō, ōnis m. (north) wind
Ārae, ārum f. the Altars, a ledge
 of rocks between Sicily and
 Africa
arboreus, a, um branching,
 tree-like
arceō, ēre, uī keep off, defend,
 restrain
arcus, ūs m. bow
Argī, ōrum m. Argos, city of
 southern Greece, home of
 Diomedes, a Greek chieftain
 against Troy; center of the
 worship of Juno
Argivus, a, um Argive, Greek
Argolicus, a, um Argive, Greek
āridus, a, um dry
armentum, ī n. herd, flock, drove,
 cattle
armō (1) arm, equip, furnish
armus, ī m. shoulder, flank, side
arō (1) plow, till, furrow
arrigō, ere, rēxī, rēctus erect,
 raise, prick up, stand on end, rear
ars, artis f. skill
artus, ūs m. joint, limb, member,
 body
Ascanius, (i)ī m. son of Aeneas
ascendō, ere, ī, ēnsus ascend,
 mount
asper, era, erum rough, harsh,
 fierce

aspectō (1) look at, see, face,
behold
aspectus, ūs *m.* sight, appearance,
vision, aspect
aspiō, ere, spexī, spectus see,
behold, look (at)
astō, āre, stitī stand (on, at, near,
by) (+ *dat.*)
ast *conj.* (= **at**) but
astrum, ī *n.* star, constellation
ātrium, ī *n.* hall, court, atrium
attollō, ere lift, rear, raise
attonitus, a, um thunderstruck,
astounded
audeō, ēre, ausus sum dare,
venture
auferō, auferre, abstulī, ablātus
carry away, remove, take off,
take away
aula, ae *f.* hall, palace, court
auris, is *f.* ear
Ausonius, a, um Ausonian,
Italian
auspiciū, (i)ī *n.* auspices,
authority
Auster, trī *m.* (south) wind
autem *adv.* but, however,
moreover
autumnus, ī *m.* autumn, fall
auxilium, (i)ī *n.* aid, help,
assistance
āvehō, ere, vēxī, vectus carry,
convey (away)
āvellō, ere, āvelli or **āvulsī,**
āvulsus tear (off, from)
āvertō, ere, ī, rsus keep off, turn
aside, turn away, avert
avis, is *f.* bird, fowl
avus, ī *m.* grandfather; ancestor

B

bacchor, āri, ātus rush wildly,
rave, rage
Bacchus, ī *m.* (god of) wine
barba, ae *f.* beard, whiskers
barbarus, a, um foreign, strange,
barbarous, uncivilized
beātus, a, um happy, blessed,
fortunate
bene *adv.* well, rightly, securely,
fully
bigae, ārum *f.* two-horse chariot
birēmis, is *f.* bireme, galley (with
two banks of oars)
bis twice
bonus, a, um good, kind(ly),
useful
brevis, e short, shallow
breviter *adv.* shortly, briefly,
concisely

C

cadō, ere, cecidī, cāsus fall, fail,
sink, die, subside
cadus, ī *m.* jar, urn
caecus, a, um blind, dark, hidden
caelestis, e divine, heavenly
caelicola, ae *m./f.* divinity, deity
caeruleus, a, um dark (blue)
Caicus, ī *m.* comrade of Aeneas
calcar, āris *n.* spur, goad
cāligō, āre, āvī be dark, darken
calor, ōris *m.* heat, warmth, glow
candēns, entis shining, white,
gleaming
canō, ere, cecinī, cantus sing
(of), chant, prophesy, proclaim
capessō, ere, ivī, itus (under)take,
perform, (try to) seize, reach

Capys, yos, acc. Capyn, m.

comrade of Aeneas

carcer, eris m. prison, enclosure

careō, ēre, uī, itus be free from,
lack (+ *abl.*)

carīna, ae f. keel; ship, boat

carus, a, um dear, beloved, fond

Cassandra, ae f. Trojan

prophetess, punished by Apollo
and so never believed

castus, a, um pure, holy, chaste

cāsus, ūs m. chance, (mis)fortune

caterva, ae f. band, troop, crowd

causa, ae f. cause, reason,
occasion, case (at law)

cautēs, is f. rock, cliff, crag

caverna, ae f. hollow, cavity, cave

cavus, a, um hollow, vaulted

cēdō, ere, cessī, cessus yield,
depart

celer, eris, ere swift, speedy, quick

cella, ae f. cell, storeroom

celsus, a, um high, lofty, towering

centum indecl. hundred

Cerberus, ī m. monstrous three-
headed dog in Hades

Cereālis, e of Ceres, (goddess of)
grain

Cerēs, eris f. (goddess of) grain

certō (1) strive, fight, vie, contend

certus, a, um fixed, sure, certain,
reliable

cervix, īcis f. neck

cervus, ī m. stag, deer

Charōn, ontis m. ferryman of
souls of the dead across the river
Styx

cieō, ēre, cīvī, citus (a)rouse, stir
(up)

cingō, ere, cīnxī, cīctus

encircle, surround, gird

cinis, eris m. ashes (of the dead),
embers

circā adv. around, about

circumstō, āre, stetī surround,
stand around

circumvolō (1) fly around, fly
about

Cithaerōn, ōnis m. Greek
mountain near Thebes, on
which the rites of Bacchus were
celebrated

citō adv. quickly, soon

cīvis, is m. (f.) citizen, compatriot

clāmō (1) shriek, cry (out), call
(on)

clārus, a, um clear, bright,
illustrious

claudō, ere, sī, sus (en)close, shut
(in)

claustrum, ī n. bolt, fastening,
barrier

clipeus, ī m. (or clipeum, ī n.)
round shield, buckler

Cōcȳtus, ī m. river of Hades

coepī, isse, ptus begin, commence

Coeus, ī m. one of the Titans, a
giant, son of Earth

cognōmen, inis n. (sur)name,
cognomen, nickname

cōgō, ere, coēgī, coāctus bring
together, force, muster, compel

colligō, ere, lēgī, lēctus collect,
gather

collis, is m. hill

collum, ī n. neck

colō, ere, uī, cultus cultivate,
dwell (in), cherish, honor

colōnus, ī *m.* colonist, settler
color, ōris *m.* color
coluber, brī *m.* snake, serpent
columna, ae *f.* column, pillar
cōma, ae *f.* hair, locks, tresses
comitātus, ūs *m.* retinue, train, company
comitō (1) accompany, attend, escort, follow
comitor, āri, ātus accompany, attend, escort, follow
commendō (1) entrust, commit
commisceō, ēre, uī, mixtus mix, mingle
commissum, ī *n.* fault, crime
commoveō, ēre, mōvī, mōtus move, stir, shake, agitate, disturb
commūnis, e (in) common, joint, mutual
compāgēs, is *f.* joint, seam, fastening
compellō (1) address, accost, speak to
compellō, ere, puli, pulsus drive, compel, force
compōnō, ere, posuī, pos(i)tus compose, construct, calm, quiet, put together, settle
comprimō, ere, pressi, pressus (re)press
conciliō (1) win over, unite
conclāmō (1) cry, shout, exclaim
conclūdō, ere, sī, sus (en)close
concrētus, a, um grown together, hardened, matted
concursum, ūs *m.* throng, crowd
concutiō, ere, cussī, cussus shake, shatter, agitate

condō, ere, didi, ditus found, establish; hide, bury
cōnfiteor, ēri, fessus confess, reveal
coniugium, (i)ī *n.* wedlock; husband, wife, marriage
conlābor, ī, lāpsus fall in a heap, faint, collapse
cōnor, āri, ātus attempt, try, endeavor
cōnscendō, ere, ī, ēnsus mount, climb, ascend, embark
cōnscius, -a, -um *adj.* aware; privy to
cōnsidō, ere, sēdī, sessus sit (down), settle
cōnsistō, ere, stitī, stitus stand (fast), rest, stop, settle
cōnspectus, ūs *m.* sight, view
cōnspiciō, ere, spexī, spectus see, look at, behold
contendō, ere, ī, ntus strive, contend; bend, draw tight; shoot, aim, hasten
contineō, ēre, uī, tentus hold together, restrain, check
contingō, ere, tigī, tāctus touch, befall
continuō *adv.* immediately, at once
contorqueō, ēre, rsi, rtus hurl, twirl
contra opposite, facing, against, in reply (+ *acc.*); *adv.* opposite, facing, in reply
contus, ī *m.* pole, pike
cōnūbium, (i)ī *n.* right of intermarriage, marriage
convertō, ere, ī, rsus turn (around), reverse

coōrior, īrī, ortus (a)rise
cōpia, ae f. abundance, plenty,
 forces
cor, cordis n. heart, spirit, feelings
cōram adv. before the face, face to
 face, openly
corneus, a, um of horn
cornū, ūs n. horn, tip, end
corripīō, ere, uī, reptus seize,
 snatch up
corrupō, ere, rūpī, ruptus
 spoil, ruin
coruscus, a, um waving,
 quivering, flashing
crēber, bra, brum frequent,
 repeated, crowded
crēdō, ere, didī, ditus believe,
 (en)trust (+ *dat.*), suppose
crētus, a, um grown, sprung
Creūsa, ae f. wife of Aeneas, lost
 during the sack of Troy
crīnis, is m. hair, locks, tresses
croceus, a, um yellow, saffron,
 ruddy
crūdēlis, e cruel, bloody, bitter,
 harsh
crūdus, a, um raw, fresh; bloody
cruentus, a, um bloody, cruel
cruor, ōris m. blood, gore
cubitum, ī n. elbow, arm
culmen, inis n. roof, peak,
 summit, top
culpa, ae f. fault, blame, weakness,
 guilt, offense
culpō (1) blame, censure, reprove
cumba, ae f. skiff, boat
cumulus, ī m. heap, mass, pile
cupīdō, inis f. love, desire,
 longing

cūr why? for what reason?
currus, ūs m. chariot, car
curvus, a, um curved, winding,
 bent
cuspis, pidis f. point, spear, lance
custōs, ōdis m. (f.) guard(ian),
 keeper, sentinel
Cyclōpius, a, um Cyclopean, of
 the Cyclopes, huge one-eyed
 giants of Sicily
Cyllēnius, (i)ī m. the Cyllenean,
 i.e., Mercury, born on Mt.
 Cyllene in Arcadia; *adj.*,
Cyllēnius, a, um Cyllenean,
 of Mt. Cyllene in Arcadia,
 birthplace of Mercury
Cŷmothoē, ēs f. a sea nymph

D

damnō (1) condemn, sentence,
 doom, devote
Dardan(i)us, a, um Trojan,
 Dardanian
Dardania, ae f. Troy, citadel of
 Dardanus
Dardanidēs, ae m. Dardanian,
 Trojan
dēbellō (1) exhaust through war,
 crush
dēbeō, ēre, uī, itus owe, be due,
 be destined
dēcēdō, ere, cessī, cessus
 depart
dēclīnō (1) turn aside, bend
 down, droop
dēcurrō, ere, (cu)currī, cursus
 run (down), hasten
decus, oris n. ornament, glory,
 dignity, beauty

dēducō, ere, dūxī, ductus lead forth, lead down, launch, lead off, abduct
dēfendō, ere, ī, fēnsus ward off, protect
dēferō, ferre, tulī, lātus carry (down), report
dēfessus, a, um weary, tired, worn
dēficiō, ere, fēcī, fectus fail, faint, be lacking
dēfungor, ī, fūctus perform, finish (+ *abl.*)
dehinc *adv.* then, thereupon
dehiscō, ere, hīvī yawn, gape, open (up), split
dēiciō, ere, iēcī, iectus throw (down), cast down, dislodge
deinde *adv.* thence, next, thereupon
Dēiopēa, ae f. a nymph
dēlūbrum, ī n. shrine, temple, sanctuary
dēmittō, ere, mīsī, missus send down, let down, drop, lower, derive
dēmum *adv.* at length, finally
dēnique *adv.* finally, at last (esp. at the end of a list), in short, in a word
dēpascor, ī, pāstus feed on, devour
dēpendeō, ēre hang (down), depend
dēscendō, ere, ī, ēnsus descend
dēscribō, ere, psī, ptus mark out, map
dēsērō, ere, uī, rtus desert, forsake
dēsīnō, ere, sīvī (īī), situs cease, desist (+ *dat.*)

dēsistō, ere, stitī, stitus cease (from), desist
dēstruō, ere, strūxī, strūctus destroy
dēsūper *adv.* from above
dētineō, ēre, uī, tentus detain, hold back
dētorqueō, ēre, rsī, rtus turn (away)
dētrūdō, ere, sī, sus push off, dislodge
dēturbō (1) drive off, dislodge
dēveniō, īre, vēnī, ventus come (down), arrive (at)
dēvolō (1) fly down
dī(ve)s, dī(vi)tis rich, wealthy (+ *gen.*)
dicō (1) consecrate, assign, proclaim, dedicate
difficilis, e difficult, hard, painful
diffugiō, ere, fūgī flee apart, scatter
diffundō, ere, fūdī, fūsus scatter, spread
dignor, āri, ātus deem worthy, deign (+ *abl.*)
dīlābor, ī, lāpsus glide away, depart
dīmittō, ere, mīsī, missus send out, scatter, dismiss
dīripiō, ere, uī, reptus plunder, ravage, tear from
dis(s)iciō, ere, iēcī, iectus scatter, disperse
Dīs, Dītis m. Pluto, god of Hades
discernō, ere, crēvī, crētus divide, separate; dissolve (a dispute)
discessus, ūs m. departure, separation

discrimen, inis *n.* crisis, danger
dis(s)iciō, ere, iēcī, iectus scatter, disperse
dispellō, ere, puli, pulsus drive apart, disperse, scatter
dissimulō (1) conceal, dissimulate, pretend otherwise, hide, disguise
distendō, ere, ī, ntus distend, stretch
divellō, ere, ī (or vulsī), vulsus tear apart
diversus, a, um scattered, various, separated, different, diverse
dīvidō, ere, vīsī, vīsus divide, separate, distribute
doceō, ēre, uī, ctus teach (about), tell
doleō, ēre, uī, itus suffer, grieve (at), be angry (at, with), resent
dolor, ōris *m.* grief, pain, passion, anger, suffering
dolus, ī *m.* deceit, wiles, trick, fraud, scheme, stratagem
domina, ae *f.* mistress, queen
dominus, ī *m.* master, lord, ruler
dorsum, ī *n.* back, ridge, reef
dracō, ōnis *m.* dragon, serpent
ductor, ōris *m.* leader, chieftain, guide
dulcis, e sweet, dear, fond, pleasant, delightful
duo, ae, o two
duplex, icis double, both
dūrō (1) harden, endure
dūrus, a, um hard(y), harsh, rough, stern
dux, ducis *m./f.* leader, conductor, guide, chief

E
eburnus, a, um (of) ivory
ecce see! look! behold!
ēducō, ere, dūxī, ductus lead out, raise, lead forth
efferō, ferre, extulī, ēlātus carry (out), raise, lift up, carry forth
efficiō, ere, fēcī, fectus make, form
effodiō, ere, fōdī, fossus dig out, excavate
effugiō, ere, fūgī flee (from), escape
effulgeō, ēre, lsī flash, glitter, gleam
effundō, ere, fūdī, fūsus pour out
ēgredior, ī, gressus go out, disembark
ēgregius, a, um extraordinary, distinguished
ei alas! ah!
ēiciō, ere, iēcī, iectus cast out, eject
elephantus, ī *m.* elephant, ivory
Elissa, ae *f.* Dido
ēmittō, ere, mīsī, missus send forth, shoot, hurl
ēmoveō, ēre, mōvī, mōtus move from
Enceladus, ī *m.* one of the Titans, a giant, son of Earth
enim *adv.* for, indeed, truly, surely
ēnsis, is *m.* sword, knife
ēnumerō (1) recount, enumerate
epulae, ārum *f.* banquet, feast
epulor, āri, ātus feast, banquet (+ *abl.*)
eques, itis *m.* cavalryman, knight, man of equestrian rank
equidem *adv.* indeed, truly, surely

Erebus, ī *m.* underworld, Hades

ergō *adv.* therefore, then,
consequently

Erīnys, yos *f.* Fury, Curse
(personified)

error, ōris *m.* error, wandering,
deceit, trick

ēruō, ere, uī, utus overthrow, tear
up

Eryx, ycis *m.* Eryx, a mountain in
western Sicily named after a son
of Venus (and half-brother of
Aeneas) who settled there

etiam *adv.* also, even, besides, yet,
still

etsī although, even if

Eurus, ī *m.* (east) wind

ēvādō, ere, sī, sus go forth (from),
escape, pass over, traverse

ēvānēscō, ere, nuī vanish,
disappear

ēvertō, ere, ī, rsus overturn,
destroy

exanimis, e breathless, lifeless;
also, **exanimus, a, um**
breathless, lifeless

exardēscō, ere, arsi, arsus blaze
(up)

excidium, (i)ī *n.* destruction,
overthrow

excīdō, ere, ī, sus cut out, destroy;
fall from, perish

excīō, ire, ivī, itus arouse, excite,
stir

excipiō, ere, cēpī, ceptus catch,
receive, take (up)

excitō (1) arouse, stir up, excite

excubiae, ārum *f.* watch(fire),
sentinel

excūdō, ere, ī, sus hammer out,
fashion

excutiō, ere, cussī, cussus cast
out, shake off

exerceō, ēre, uī, itus drive,
exercise, perform, be busy,
train

exhālō (1) breathe out, exhale
exigō, ere, ēgī, āctus drive out,
complete, pass; determine,
discover

exiguus, a, um small, scanty,
petty

exim, exin(de) *adv.* from there,
next, thereupon

exitus, ūs *m.* exit, issue, end

exoptō (1) choose, desire, hope
(for)

exordium, (i)ī *n.* beginning,
commencement

expediō, ire, ivī (ii), itus bring
out, prepare

expendō, ere, ī, pēnsus expiate,
pay (for)

experior, irī, pertus try,
experience

expleō, ēre, ēvī, ētus fill (out),
fulfil

explōrō (1) explore, search (out),
examine

expōnō, ere place out, (cause to)
disembark

exprōmō, ere, mpsī, mptus
express, bring forth

exsanguis, e bloodless, lifeless,
pale

expectō (1) await (eagerly),
expect

expirō (1) breathe out, exhale

exsting(u)ō, ere, īnxī, īnctus
extinguish, blot out, destroy,
ruin

exstruō, ere, strūxī, strūctus
build (up), rear

extemplō *adv.* immediately, at
once, suddenly, straightaway

extendō, ere, extendī, extensus
(or **extentus**) stretch out,
extend, increase

exterreō, ēre, uī, itus terrify,
frighten

exterus, a, um outside, foreign

extrēma, ōrum *n.* end, death,
funeral

extrēmus, a, um final, last,
furthest, farthest

exuō, ere, uī, ūtus bare, doff,
discard

exūrō, ere, ussī, ustus burn (up)

exuviae, ārum *f.* spoils, booty,
relics, mementos; slough

F

fabricō (1) fashion, make

facessō, ere, (iv)ī, itus do, make,
fulfill

faciēs, eī *f.* appearance, face,
aspect

facilis, e easy, favorable, ready

factum, ī *n.* deed, act, exploit

fallō, ere, fefelli, falsus deceive,
cheat, mock, beguile, escape the
notice (of)

falsus, a, um false, deceitful,
mock

famēs, is *f.* hunger

fandus, a, um to be uttered, right,
just

fās *n. indecl.* right, justice, divine
will, divine law

fastigium, (i)ī *n.* top, roof, summit

fātālis, e fatal, deadly, fated,
fateful

fatiscō, ere split, open, gape

faux, faucis *f.* jaws, throat; gulf

fax, facis *f.* firebrand, torch

fēmina, ae *f.* woman, female

fēmineus, a, um feminine, of
women

feriō, ire strike, smite, beat, kill

ferrūgineus, a, um rusty (in
color), dusky

ferus, ī *m.* beast, monster

ferv(e)ō, ēre, (ferbu)ī glow, boil;
be busy

fēstus, a, um festal, festival,
pertaining to a holiday

fētus, a, um teeming, pregnant,
filled

fētus, ūs *m.* offspring, brood,
shoot

fictum, ī *n.* falsehood, fiction

fidēs, eī *f.* faith, belief,
trust(worthiness), honor,
pledge, fidelity; **Fidēs, eī** *f.*
Faith, Honor (personified)

fidūcia, ae *f.* confidence, trust

fidus, a, um faithful, trustworthy,
safe

figō, ere, fixī, fixus fix, fasten,
pierce

filius, (i)ī *m.* son

figō, ere, fīnxī, fictus fashion,
pretend, imagine, form, mold,
shape

fīō, fierī, factus become, be made,
arise

flammō (1) inflame, burn, fire,
kindle

flāvus, a, um yellow, tawny,
blond

flectō, ere, flexī, flexus bend,
move, turn, guide

fleō, ēre, ēvī, ētus weep, lament,
mourn

flētus, ūs *m.* weeping, tears,
lament

flōreō, ēre, uī bloom, flourish,
blossom

flōreus, a, um flowery

flōs, ōris *m.* flower, blossom,
bloom

fluentum, ī *n.* stream, flood

flūmen, inis *n.* river, stream,
flood

fluvius, (i)ī *m.* river, stream

fodiō, ere, fōdī, fossus dig,
pierce, spur

foedō (1) befoul, defile, pollute;
mar, mangle, disfigure

foedus, a, um foul, loathsome,
filthy

foedus, eris *n.* treaty, agreement,
pact

folium, (i)ī *n.* leaf, foliage

fōmes, itis *m.* tinder, fuel, shaving

forma, ae *f.* form, beauty, shape

fors(it)an *adv.* perhaps, possibly,
perchance

fortis, e strong, brave, valiant

fortūnātus, a, um fortunate,
blessed

forus, ī *m.* gangway, deck (of a
boat)

foveō, ēre, fōvī, fōtus cherish,
fondle

fraglāns, antis fragrant,
sweet-smelling

fragor, ōris *m.* crash, uproar

frangō, ere, frēgī, frāctus break,
crush, shatter

frāter, tris *m.* brother

fraudō (1) defraud, deprive, cheat

fraus, fraudis *f.* deceit, guile, fraud

fremō, ere, uī, itus murmur,
lament, groan, roar, rage

frēnō (1) curb, check, restrain

fretum, ī *n.* strait, sound, channel,
narrow sea

frīgidus, a, um cold, chill, frigid

frigus, oris *n.* cold, frost, chill

frondeus, a, um leafy

frōns, frontis *f.* front, forehead,
brow, face

frūx, frūgis *f.* fruit, grain

fūcus, ī *n.* drone

fugō (1) put to flight, rout

fulg(e)ō, ēre (or ere), lsī shine,
flash, gleam, glitter

fulmen, inis *n.* thunderbolt,
lightning

fulvus, a, um tawny, yellow, blond

fūmus, ī *m.* smoke, vapor, fog,
fume

fundāmentum, ī *n.* foundation,
base

fundō (1) found, establish, make
fast

fungor, ī, fūctus perform, fulfil
(+ *abl.*)

fūnis, is *m.* rope, cable

fūnus, eris *n.* funeral, death,
disaster

furiae, ārum *f.* furies, madness,
frenzy

furiō (1) madden, frenzy,
infuriate

furor, ōris *m.* madness, frenzy,
rage, passion, fury; **Furor,**
ōris *m.* Madness, Rage, Frenzy
(personified)

fūrtīvus, a, um secret, stolen
fūrtum, ī *n.* stealth, theft, trick

G

Gaetūlus, a, um of the Gaetuli, a
tribe of North Africa

galea, ae *f.* helmet

Gallus, a, um Gallic, Gaul

Ganymēdēs, is *m.* son of
Laōmedon, first king of Troy;
carried off by Jupiter's eagle and
made cupbearer to the gods

Garamantis, idis of the
Garamantes, an African tribe
gaudeō, ēre, gāvisus sum
(semideponent) rejoice, exult

gaza, ae *f.* wealth, treasure

gemitus, ūs *m.* groan(ing),
wail(ing), lament, moan

gemō, ere, uī, itus groan (for),
lament

generō (1) beget, bear

germāna, ae *f.* sister

gerō, ere, gessī, gestus bear, carry
(on), wage

gestō (1) bear, wear, carry

gignō, ere, genuī, genitus bear,
produce, beget

glæba, ae *f.* a lump of earth, clod

glaucus, a, um gray, grayish-
green, gleaming

glomerō (1) roll together, gather,
collect

glōria, ae *f.* renown, glory, fame,
pride

Gorgō, onis *f.* Gorgon

gradus, ūs *m.* step, gait, pace, stride

Graius, a, um Greek

grandaevus, a, um aged, old

grandō, inis *f.* hail(storm, stones)

grātus, a, um welcome, pleasing,
grateful

gravis, e heavy, weighty, serious;
venerable; pregnant

graviter *adv.* heavily, violently,
greatly

gressus, ūs *m.* step, walk, course,
gait

Grŷnēus, a, um of Grynium, a
town in Asia Minor, with an
oracle of Apollo

gurgēs, itis *m.* whirlpool, abyss,
gulf

guttur, uris *n.* throat, gullet

H

habēna, ae *f.* rein, curb, check

haereō, ēre, haesī, haesus stick
(to), cling (to) (+ *dat.*)

hālitus, ūs *m.* breath, exhalation

Hammōn, ōnis *m.* Hammon
(or Ammon), god of North
Africa, famous for his oracle and
identified by the Romans with
Jupiter

harēna, ae *f.* sand, beach

hasta, ae *f.* spear, lance, dart

hauriō, ire, hausī, haustus drain,
drink (in)

hebetō (1) blunt, dull, dim, weaken

Hector, oris, acc. ora *m.* Trojan
leader, son of Priam and Hecuba

hērēs, ēdis *m.* heir, successor
hērōs, ōis *m.* hero, mighty warrior
Hesperia, ae *f.* Hesperia, Italy; lit.,
 the western place
hibernus, a, um wintry, of the
 winter, stormy
hiems, emis *f.* winter, storm
homō, inis *m. (f.)* man, mortal,
 human
hōra, ae *f.* hour, season, time
horrendus, a, um horrifying, dire,
 awesome
horreō, ēre, uī bristle, shudder,
 tremble, quake
horrēscō, ere, horruī shudder,
 tremble
horror, ōris *m.* horror, terror,
 shudder(ing)
hospes, itis *m. (f.)* guest, host,
 stranger
hospitium, (i)ī *n.* hospitality,
 welcome
hostis, is *m. (f.)* enemy, foe,
 stranger
hūmānus, a, um of man, human
humus, ī *f.* ground, soil, earth
hymenaeus, ī *m.* wedding (hymn),
 so called after Hymen, god of
 marriage

I

iaceō, ēre, uī, itus lie (low,
 outspread)
iactō (1) toss, buffet, vaunt, boast,
 utter
iaculor, āri, ātus hurl, throw, fling
iānitor, ōris *m.* doorkeeper
Iarbās, ae *m.* African chieftain,
 one of Dido's suitors

iaspis, idis *f.* jasper, a semiprecious
 stone
ibi *adv.* there, then
ibidem in the same place
ignārus, a, um ignorant, unaware,
 inexperienced; unknown,
 strange
ignāvus, a, um lazy, idle
igneus, a, um fiery, flaming
ignōbilis, e inglorious, common,
 lowly
ignōtus, a, um unknown, strange
Īliacus, a um Trojan, Ilian
Īlias, adis *f.* Trojan woman
Īlioneus, eī *m.* Trojan leader
Īlium, (i)ī *n.* Troy, Ilium, a city of
 Asia Minor
illic *adv.* there, at that place
illūc *adv.* there, thither, to that
 place
imāgō, inis *f.* likeness, image,
 ghost, soul, form, picture
imber, bris *m.* rain, flood, storm,
 water
immemor, oris unmindful,
 heedless, forgetful
immēnsus, a, um boundless,
 measureless, immense,
 immeasurable
immineō, ēre menace (+ *dat.*),
 hang over, threaten
immītis, e fierce, cruel
immittō, ere, mīsī, missus let in,
 send in (to), loose(n), give freely
 (+ *dat.*)
immōtus, a, um unmoved,
 immovable, unshaken
impellō, ere, pulī, pulsus strike
 (against), drive, force, impel

impius, a, um unholy, impious,
disloyal, wicked, accursed

implicō, āre, āvī (uī), ātus (itus)
entwine

impōnō, ere, posuī, positus
place upon, set to, impose
(+ *dat.*), establish

imprimō, ere, pressī, pressus
press (upon), imprint

impūne *adv.* unpunished, with
impunity

inānis, e empty, idle, useless,
vain

incēdo, ere, cessī, cessus walk
(proudly), stride, march, go
(majestically)

incendium, (i)ī *n.* a burning, fire,
blaze, conflagration

incendō, ere, ī, ēnsus inflame,
kindle, burn

inceptum, ī *n.* beginning,
undertaking, purpose

incertus, a, um uncertain,
doubtful, wavering

incipiō, ere, cēpī, ceptus begin,
undertake

inclēmentia, ae *f.* cruelty,
harshness

inclūdō, ere, sī, sus (en)close,
confine

inclutus, a, um famous,
renowned

incolumis, e safe, unharmed,
intact

incredō, āre, uī, itus reprove,
chide

incubō, āre, uī (āvī), itus (ātus)
recline, lie upon, brood over
(+ *dat.*)

incumbō, ere, cubuī, cubitus
lean upon, urge on, brood over,
lower (over), lie upon, hang over
(+ *dat.*)

incutiō, ere, cussī, cussus strike
(into) (+ *dat.*)

inde *adv.* thence, afterward,
thereupon

indignor, ārī, ātus be angry,
chafe; deem unworthy, despise

indignus, a, um undeserved,
unworthy

indomitus, a, um uncontrolled,
ungoverned

induō, ere, uī, ūtus don, clothe,
put on

infandus, a, um unspeakable,
accursed

infectus, a, um not done, false

infēsus, a, um hostile, bitter

inferō, ferre, tulī, lātus bear (in,
into), bring (to), present

infēstus, a, um hostile, threatening

infigō, ere, xī, xus fix, pierce,
fasten (on), impale

informis, e shapeless, hideous

ingemō, ere, uī groan, roar,
lament

ingredior, ī, gressus advance,
enter, proceed, step, stride

inhumātus, a, um unburied

inimicus, a, um hostile, enemy,
unfriendly

inīquus, a, um unfair, unjust,
hostile

iniūria, ae *f.* wrong, insult,
injustice, injury

inlābor, ī, lāpsus glide in(to)
(+ *dat.*)

inlīdō, ere, sī, sus dash against
(into) (+ *dat.*)

innūptus, a, um unmarried,
virgin

inops, opis needy, destitute,
bereft (of)

inremeābilis, e from which there
is no return, irtraceable

inrītō (1) vex, enrage, provoke

īnsānia, ae f. madness, frenzy, folly

insequor, ī, secūtus follow,
pursue

īnsidiae, ārum f. snare, ambush,
treachery

īnsīdō, ere, sēdī, sessus sit in
(on), occupy

īnsignis, e distinguished, marked,
splendid

īnsinuō (1) wind, creep, coil

īnsomnium, (i) ī n. dream, vision
in sleep

īnsonō, āre, uī (re) sound, roar,
echo

īnspiciō, ere, spexī, spectus look
into

īnstar n. indecl. likeness, dignity,
image (+ *gen.*)

īnstō, āre, stitī urge on, press on
(+ *dat.*)

īnsula, ae f. island

īnsuper adv. above, besides

intentō (1) threaten, aim, stretch,
extend

intereā adv. meanwhile, (in the)
meantime

īnterpres, etis m. (f.) interpreter,
agent

īntorqueō, ēre, rsī, rtus hurl
(against) (+ *dat.*)

īnrō (1) enter, penetrate

īnrōgredior, ī, gressus to step in,
enter

īntus adv. within, inside

īnultus, a, um unavenged,
unpunished

īnvādō, ere, sī, sus attack,
address

īnvehō, ere, ēxī, ectus carry in,
convey

īnvictus, a, um unconquered,
invincible

īnvidia, ae f. grudge, envy,
jealousy

īnvīsus, a, um hateful, hated,
odious

īnvius, a, um pathless, trackless

Īris, (id)is f. goddess of the
rainbow, messenger of Juno

īste, ta, tud that (of yours)

īstinc from there (where you are)

īta adv. thus, so

Italus, a, um Italian, of Italy

īter, īteris n. way, road, journey,
route

īuba, ae f. mane, crest

īūdicium, (i) ī n. decision,
judgment

īugum, ī n. yoke, (mountain)
ridge

Īūlus, ī m. Ascanius, son of
Aeneas

īungō, ere, īūnxī, īūctus join,
unite, yoke

īūrō (1) take oath, swear, conspire

īūs, īūris n. right, law, decree,
justice

īussum, ī n. order, command,
behest

iussus, ūs *m.* command, order, behest

iūstitia, ae *f.* justice, equity, righteousness, uprightness

iūstus, a, um just, fair, right(eous)

iuvenis, is *m. (f.)* youth, young (man or woman)

iuventūs, ūtis *f.* youth, (group of) young men

iuvō, āre, iūvī, iūtus help, please

iuxtā *adv.* close; (+ *acc.*) close to, next to

K

Karthāgō, inis *f.* Carthage, great commercial city in North Africa, rival of Rome

L

Lacaenus, a, um Spartan, Lacedaemonian

lacus, ūs *m.* lake, marsh

laedō, ere, sī, sus strike, hurt, offend, thwart

laena, ae *f.* (woolen) mantle, cloak

laetor, āri, ātus rejoice, exult

laevus, a, um left, foolish, unlucky

lambō, ere lick, lap

lāmenta, ōrum *n.* lamentation, shriek

Lāocoōn, ontis *m.* Trojan priest of Neptune

lāpsus, ūs *m.* gliding, rolling, sinking

largus, a, um abundant, copious

lātē *adv.* widely, far and wide

latebra, ae *f.* hiding place, cavern, lair

lateō, ēre, uī lie hidden, hide, lurk, escape the notice (of)

Latīnus, a, um Latin, of Latium

Latīnus, ī *m.* early king of Italy whose daughter, Lavinia, married Aeneas

Latium, (i)ī *n.* Latium, district of central Italy around Rome

lātrātus, ūs *m.* bark(ing), howl(ing)

latrō (1) bark, howl, bay

lātus, a, um broad, wide, spacious

latus, eris *n.* side, flank

laudō (1) praise

Laurēns, entis of Laurentum, a city near Rome

laus, laudis *f.* glory, praise, merit

Lāvīn(i)us, a, um Lavinian, of Lavinium, an early Italian city

laxō (1) loosen, free, open, release

laxus, a, um loose, open, lax, free

legō, ere, lēgī, lēctus choose, collect, select, gather

Lēnaeus, a, um Lenaeon, Bacchic, of Bacchus, god of wine

lēniō, īre, ivī (iī), itus soothe, calm, soften

lētum, ī *n.* death, destruction, ruin

levis, e light, unsubstantial, slight, swift

levō (1) lift, lighten, raise, relieve

lēx, lēgis *f.* law, jurisdiction, regulation, decree

libō (1) pour (as a libation), offer

Libya, ae *f.* region of North Africa

Libycus, a, um Libyan, of Libya, a region of North Africa

licet, ēre, uit, itum it is permitted

lignum, ī *n.* wood, timber
ligō (1) bind, tie, fasten
lilium, (i)ī *n.* lily
limus, ī *m.* slime, mud, mire
lingua, ae *f.* tongue, language
linquō, ere, liqui, lictus leave, desert
liquēns, entis liquid, flowing
lividus, a, um blue, dark, livid
locō (1) place, locate, establish, lay
longaevus, a, um aged, very old
longē *adv.* far (off, from), at a distance, (from) afar
loquor, ī, locūtus speak, say, tell, talk
lōrum, ī *n.* thong, leather strap, rein
luctor, āri, ātus struggle, wrestle
lūctus, ūs *m.* grief, mourning, sorrow
lūdō, ere, sī, sus play with, deceive, mock
lūna, ae *f.* moon, moonlight
luō, ere, ī atone for
lūstrō (1) purify, survey, traverse
luxus, ūs *m.* luxury, splendor, excess
Lycia, ae *f.* country of Asia Minor
Lycius, a, um Lycian, of Lycia, a country of Asia Minor
lympa, ae *f.* water

M

māchina, ae *f.* machine, engine, device
mactō (1) sacrifice, slaughter, kill; honor through sacrifice
madeō, ēre, uī drip, be wet, reek
Maenius, a, um Maeonian, Lydian, Asiatic

maereō, ēre mourn, grieve, pine (for)
maestus, a, um sad, mournful, gloomy
māgālia, ium *n.* huts, hovels
magis *adv.* more, rather
magister, trī *m.* master, pilot
magistrātus, ūs *m.* magistrate, officer
magnanimus, a, um great-souled
malum, ī *n.* evil thing, misfortune, disaster, trouble
mandātum, ī *n.* command, mandate, charge, behest, order
Mānēs (or **mānēs**), **ium** *m.* (souls of) the dead, Hades
manifestus, a, um clear, manifest
Mārcellus, ī *m.* 1. Marcus Claudius Marcellus, d. 208 BCE; famous Roman consul, served in both 1st and 2nd Punic Wars; 2. Marcus Claudius Marcellus, 42–23 BCE; son of Octavia (sister of Augustus) and first husband of Augustus' daughter Julia
marmor, oris *n.* marble
Marpēs(s)ius, a, um of Marpe(s)sus, a mountain on the island of Paros famous for its white marble
mātūrō (1) hasten, speed; ripen
Maurūsus, a, um Moorish
meātus, ūs *m.* course, path, motion
medicō (1) drug, medicate
meditor, āri, ātus meditate, design, consider, think over, practice
medium, (i)ī *n.* middle, midst, center

- mel, mellis** *n.* honey
melior, ius better, superior, preferable
membrum, ī *n.* member, limb, (part of) body, part
meminī, isse remember, recall (+ *gen.*)
memor, oris remembering, mindful, unforgetting (+ *gen.*)
memorābilis, e memorable, glorious
memorō (1) (re)call, recount, relate
mēnsis, is *m.* month
mentum, ī *n.* chin, beard
mereō, ēre, uī, itus deserve, earn, merit
meritum, ī *n.* reward, service, merit
metuō, ere, uī fear, dread
metus, ūs *m.* fear, anxiety, dread, fright
micō, āre, uī quiver, flash, dart
mille; pl. milia, ium *n.* thousand
minister, trī *m.* attendant, servant
ministrō (1) tend, serve, supply
minor, ārī, ātus tower (over); threaten (+ *dat.*)
minores, um *m.* descendants; *lit.* smaller or younger ones (comparative of **parvus**)
minus *adv.* less
mīrābilis, e wonderful, marvelous
mīror, ārī, ātus wonder (at), admire
misceō, ēre, uī, mixtus confuse, mix, mingle, stir (up)
miserābilis, e miserable, wretched, pitiable
misereor, ērī, itus pity, commiserate (+ *gen.*)
mitra, ae *f.* mitre, cap, turban
Mnēstheus, eī (eos), acc. ea *m.* Trojan leader
mōbilitās, ātis *f.* activity, motion, speed
modus, ī *m.* manner, measure, limit, method
mōlēs, is *f.* mass, burden, heap, structure; difficulty
mōlior, īrī, itus undertake, (strive to) accomplish, do, work, effect, make, prepare, attempt
molliō, īre, īvī (ii), itus soothe, tame
mollis, e soft, yielding, easy, mild, tender
molliter *adv.* softly, gently, gracefully
monitum, ī *n.* advice, warning
monitus, ūs *m.* advice, warning
mōnstrō (1) point out, show, teach
mōnstrum, ī *n.* prodigy, portent, monster
mora, ae *f.* delay, hesitation, hindrance
moribundus, a, um dying, about to die
morior, ī, mortuus die, perish
moror, ārī, ātus delay, tarry, hinder, hesitate
morsus, ūs *m.* bite, biting, jaws, fangs
mortālis, is *m.* mortal, man, human, earthly
mōs, mōris *m.* custom, ritual, manner, usage

môtus, ūs *m.* movement, emotion
mox *adv.* soon, presently
mūgītus, ūs *m.* bellow(ing), roar
mulceō, ēre, lsī, lsus calm,
 soothe
multiplex, icis manifold, multiple
mūrex, icis *m.* purple (dye),
 crimson, scarlet
murmur, uris *n.* murmur, roar,
 rumble
mūrus, ī *m.* (city) wall,
 battlement, rampart
Mūsa, ae *f.* Muse, patron goddess
 of the liberal arts
mūtō (1) (ex)change, transform,
 alter
Mycēnae, ārum *f.* city of central
 Greece, home of Agamemnon,
 leader of the Greek expedition
 against Troy

N

nāvigō (1) (set) sail, navigate
nāvita, ae *m.* sailor, boatman
nebula, ae *f.* cloud, mist, fog
necdum *adv.* not yet, nor yet
nectar, aris *n.* nectar
nectō, ere, nex(u)ī, nexus bind,
 fasten, weave
nefandus, a, um unspeakable,
 unutterable
nefās *n. indecl.* impiety,
 unspeakable thing, crime
negō (1) deny, refuse, say no
 (not)
nemus, oris *n.* grove, wood,
 forest
nepōs, ōtis *m.* grandson;
 descendant

Neptūnus, ī *m.* Neptune, god of
 the sea
nēquīquam *adv.* in vain, uselessly,
 idly
nesciō, īre, īvī (ii) not know,
 know not, be ignorant
neu, nēve and (that) not, and lest
nī, nisi if not, unless, except
nihil, nīl nothing, not at all
nimbōsus, a, um stormy, rainy
nimbus, ī *m.* rainstorm, (storm)
 cloud
nimum *adv.* too (much), too
 great(ly), excessively
nītēns, entis gleaming, bright,
 shining
nō (1) swim, float
nocturnus, a, um of the night,
 nocturnal
nōdus, ī *m.* knot, node; fold, coil
Nomas, adis *m.* tribe of North
 Africa
nōndum *adv.* not yet
nōtus, a, um (well) known, familiar
Notus, ī *m.* (south) wind
novitās, ātis *f.* newness, novelty
novō (1) renew, make (new),
 build, alter
noxa, ae *f.* crime, fault, hurt, harm
nūbēs, is *f.* cloud, fog, mist
nūbila, ōrum *n.* clouds,
 cloudiness
nūbilum, ī *n.* cloud, cloudiness
numerus, ī *m.* number, multitude
numquam *adv.* never, at no time
nuntia, ae *f.* messenger
nuntius, (i)ī *m.* messenger,
 message
nūsquam *adv.* nowhere, never

nūtrimentum, ī *n.* food, fuel,
nourishment

Nympha (or **nympha**), **ae** *f.*
nymph, a minor divinity of the
forests, waters, etc., appearing to
humans as a beautiful maiden

O

ob on account of (+ *acc.*)

obdūcō, ere, dūxī, ductus draw
over

obicīō, ere, iēcī, iectus present,
place before

obiectus, ūs *m.* projection, hang,
overhang

obitus, ūs *m.* death, downfall,
ruin

obliviscor, ī, litus forget (+ *gen.*)

obmūtēscō, ere, tui be dumb,
stand speechless

obnitor, ī, sus (nixus) push
against, strive, struggle

oborior, īrī, ortus (a)rise, spring
up

obruō, ere, uī, utus overwhelm,
crush

obscurus, a, um dark, shadowy,
gloomy, dim, obscure

obstipēscō, ere, stipui be dazed,
stand agape

obtundō, ere, tudī, tūsus
(**tūsus**) blunt, weaken,
exhaust, make dull

obuius, a, um in the way, meeting,
to meet (+ *dat.*)

occidō, ere, occidī, occāsus fall,
perish, end, die

occubō, āre lie prostrate, lie dead

occultō (1) hide, conceal, secrete

occumbō, ere, cubuī, cubitus fall
(in death)

occupō (1) seize (beforehand),
occupy

ōcior, ius swifter, quicker; very
swift

ōdī, isse hate, detest, loathe

Oenōtrus, a, um Oenotrian, from
Oenotria in southern Italy

offa, ae *f.* morsel, cake

offerō, ferre, obtuli, oblātus
present

officium, ī *n.* service, kindness,
favor, courtesy

Oileus, eī *m.* Greek king, father
of Ajax

ōlim *adv.* (at) some time, once

Olympus, ī *m.* high Greek
mountain, home of the gods;
heaven

ōmen, inis *n.* portent, omen, sign

omnīnō *adv.* altogether,
completely, utterly

omnipotēns, entis almighty, all-
powerful, omnipotent

onerō (1) load, burden

onus, eris *n.* burden, load

operiō, īre, uī, rtus cover, hide

opīmus, a, um rich, splendid,
sumptuous; **spolia opīma** “spoils
of honor,” won when a Roman
general with his own hand slew
the general of the enemy

oppetō, ere, īvī (īi), itus
encounter, meet (death)

opprimō, ere, pressī, pressus
overwhelm, crush

ops, opis *f.* help, resources, power,
wealth

optimus, a, um best, finest
 (superl. of **bonus, a, um**)
optō (1) choose, desire, hope (for)
opus, eris *n.* work, task, toil, deed
orbis, is *m.* circle, fold, coil, orb,
 revolution, earth
Orcus, ī *m.* Hades, (god of) the
 lower world
orgia, ōrum *n.* mystic rites, rituals
Ōriōn, ōnis *m.* the storm-bringing
 constellation, named for a famous
 hunter transported to heaven
ōrō (1) beseech, pray (for), entreat,
 plead, argue
Orontēs, is (ī) *m.* comrade of
 Aeneas
os, ossis *n.* bone
ostendō, ere, ī, ntus show, display,
 promise
ōstium, (i)ī *n.* mouth, entrance;
 harbor
ōtium, (i)ī *n.* leisure, idleness, quiet

P

paeniteō, ēre, uī repent, be sorry
Pallas, adis *f.* Minerva, goddess
 of wisdom and the arts
palma, ae *f.* palm, hand
palūs, ūdis *f.* swamp, marsh
pandō, ere, ī, passus spread,
 open, loosen
Parcae, ārum *f.* the Fates
parcō, ere, pepercī (parsī),
parsus spare (+ *dat.*)
pāreō, ēre, uī, itus obey, yield
 (+ *dat.*)
pariō, ere, peperī, partus (re)
 produce, gain, acquire, give
 birth to

Paris, idis *m.* Trojan prince, son
 of Priam, took Helen from her
 husband Menelaus and thus
 caused the Trojan War
pariter *adv.* equally, side by side,
 alike
partior, irī, itus distribute, divide
parum *adv.* slightly, too little, not
parvulus, a, um tiny, very small,
 little
parvus, a, um small, little
pascor, ī, pāstus feed, graze
passim *adv.* everywhere, all about
patior, ī, passus suffer, endure,
 allow
patria, ae *f.* homeland, country
patruus, ī *m.* paternal uncle
paucus, a, um little, few, light,
 scanty
pavor, ōris *m.* terror, shuddering,
 alarm
pāx, pācis *f.* peace, favor, grace,
 repose, quiet
pecus, oris *n.* flock, herd, swarm
pecus, udis *f.* animal (of the flock)
pedes, itis *m.* foot soldier, infantry;
 foot-traveller; (person) on foot
penātēs, ium *m.* household gods
pendeō, ēre, pependi hang,
 depend
penetrālis, e inmost, interior
penitus *adv.* deep within, deeply,
 wholly
penna, ae *f.* wing, feather
peragō, ere, ēgī, āctus
 accomplish, finish, traverse
pereō, ire, iī (ivī), itus perish, die
pererrō (1) wander through,
 traverse

perficiō, ere, fēcī, fectus finish,
make

perfidus, a, um treacherous,
perfidious

perflō (1) blow (over, through)

perfundō, ere, fūdī, fūsus soak,
drench

Pergama, ōrum *n.* (citadel of)
Troy

perhibeō, ēre, uī, itus present, say

perlābor, ī, lāpsus glide over

permittō, ere, mīsī, missus
entrust, allow

pernix, īcis active, nimble, swift

personō, āre, uī, itus sound
through, make (re)sound

Phoenissa, ae *f.* Phoenician
(woman), Dido

Phrygius, a, um Phrygian,
Trojan

pietās, ātis *f.* loyalty, devotion,
(sense of) duty, righteousness

piget, ēre, uit it displeases

pingō, ere, pīnxī, pictus paint,
embroider

pinguis, e fat, fertile, rich

Pīrithoüs, ī *m.* Greek hero who
descended to Hades with his
friend Theseus to carry off
Proserpina

placidus, a, um peaceful, calm,
quiet

plācō (1) calm, quiet

plangor, ōris *m.* clamor, wailing,
beating (of the breast), shriek

planta, ae *f.* heel; sole of foot

plēnus, a, um full, complete,
swelling, filled

plūma, ae *f.* feather, plume

Poenus, a, um Phoenician,
Carthaginian

polus, ī *m.* pole, sky, heaven

pondus, eris *n.* weight, burden

pōne *adv.* behind, after

pontus, ī *m.* sea, waves

populō (1) devastate, plunder,
ravage

populus, ī *m.* people, nation,
crowd

porta, ae *f.* door, gate, entrance,
exit, opening

portitor, ōris *m.* ferryman

portō (1) carry, bear, take, convey,
bring

post after, behind (+ *acc.*); *adv.*
afterward, next

posthabeō, ēre, uī, itus place
after, esteem less

postquam after (that), when

potēns, entis powerful, ruling
(+ *gen.*), mighty

potior, irī, itus possess, gain
(+ *abl.*)

potior, ius preferable, better
praeceptum, ī *n.* advice,
instruction

praeda, ae *f.* booty, spoils, prey

praemetuō, ere fear beforehand

praeruptus, a, um steep,
towering

praesēns, entis present, instant

praesentiō, ire, sēnsī, sēnsus
perceive first, suspect

praesēpe, is *n.* stall, hive

praestāns, antis excellent,
superior, surpassing

praestō, āre, stitī, status (stitus)
excel, be better, surpass

praetendō, ere, ī, ntus hold
before, use as screen; stretch
before, extend
praetereā *adv.* besides, also,
furthermore, hereafter
praeterlābor, ī, lāpsus glide by
praetexō, ere, uī, xtus fringe,
cloak
prāvum, ī *n.* wrong, perverse act
pre(he)ndō, ere, ī, nsus seize,
grasp
premō, ere, pressī, pressus (re)
press, control, overwhelm,
crush
pretium, (i)ī *n.* price, reward, value
prex, precis *f.* (usually in pl.)
prayer, entreaty, vow
primō *adv.* at first, in the
beginning
prior, ius soon, former, first, prior
priscus, a, um ancient, primitive
prīstinus, a, um ancient, former
prius *adv.* former(ly), sooner, first,
before
prō instead of, on behalf of, for,
before (+ *abl.*)
procāx, procācis bold, insolent,
wanton
procella, ae *f.* blast, gale, gust
profor, ārī, ātus speak (out), say
profugus, a, um exiled, fugitive
profundus, a, um deep, profound,
vast
prōgeniēs, ēī *f.* offspring, progeny
prōgignō, ere, genuī, genitus
bring forth, bear
prohibeō, ēre, uī, itus keep away,
prevent, prohibit
prōlē, is *f.* progeny, offspring

prōmereor, ērī, itus deserve,
render service, merit, earn
prōnuba, ae *f.* matron of honor,
bride's attendant
prōnus, a, um leaning forward,
headlong
propāgō, inis *f.* offshoot,
offspring, descendant, posterity
properō (1) hasten, hurry, speed
propinquō (1) approach, draw
near (+ *dat.*)
propior, ius nearer, closer
proprius, a, um one's own,
permanent, special
propter on account of, near (+ *acc.*)
prōra, ae *f.* prow (of a ship)
prōsequor, ī, secūtus follow,
attend, escort
Prōserpina, ae *f.* wife of Pluto and
queen of the underworld
prōspectus, ūs *m.* view
prōspiciō, ere, spexī, spectus
look out on, see
prōtinus *adv.* continuously, at
once, immediately
pudor, ōris *m.* shame, modesty,
honor
puella, ae *f.* girl
pugnus, ī *m.* fist
pulcher, chra, chrum beautiful,
handsome, splendid, illustrious,
noble
pulvis, pulveris *m.* dust
purpureus, a, um purple, crimson
pūrus, a, um pure, bright, clean,
clear
putō (1) think, suppose, consider
Pygmalion, ōnis *m.* brother of
Dido

Q

quā *adv.* where(by), wherever, in any (some) way

quālis, e (such) as, of what sort

quam *adv.* how, than, as

quamquam although, and yet, however

quandō when, since, if ever, because

quantus, a, um how great, how much, how many, as much (as)

quassō (1) shake, shatter, toss

quater four times

quatiō, ere, quassus shake, shatter

queō, quīre, īvi (ii), itus be able, can

querēla, ae f. complaint, lament

queror, i, questus complain, (be) wail

quia because, since

quicumque, quaecumque, quodcumque whoever, whatever

quiēs, ētis f. quiet, rest, sleep, peace

quiēscō, ere, ēvi, ētus rest, calm, cease

quiētus, a, um quiet, serene, calm, peaceful

quīn that not, but that, why not, in fact

quippe *adv.* to be sure, surely, indeed, truly

Quirīnus, i m. the deified Romulus, legendary founder of Rome, represented as god of war

quisquam, quaequam, quicquam any(one), any(thing)

quisquam, quicquam anyone, anything

quisquis, quidquid (quicquid)

indef. pron.; **quisquis,**

quodquod *indef. adj.* whoever, whatever

quōnam *adv.* whither, (to) where on earth

quoniam since, because

quoque *adv.* also, furthermore, even, too, likewise

quot as many as

quotiēns how often, as often as

R

rabidus, a, um raving, mad, frenzied

rabiēs, ēi f. rage, fury, frenzy, madness

radius, (i) i m. rod, spoke, ray, compass

rāmus, i m. branch, bough, limb

rapidus, a, um swift, snatching, whirling, consuming

rapiō, ere, uī, ptus snatch (up, away), seize, ravish; whirl

raptō (1) snatch, drag, carry off

raptum, i n. plunder, prey, booty

rārus, a, um scattered, wide-meshed, far apart

ratis, is f. raft, ship, boat

raucus, a, um hoarse, sounding, clanging

rebellis, e rebellious, insurgent

recēdō, ere, cessi, cessus depart, withdraw

recēns, entis recent, fresh, new

recidivus, a, um revived, renewed

recipiō, ere, cēpī, ceptus receive,
accept, take back, recover

recubō (1) recline, lie

recūsō (1) refuse, decline, object

recutiō, ere, cussī, cussus strike
(back), shake

redeō, ire, īi (īvi) itus return

redoleō, ēre, uī be fragrant, smell
(of)

redūcō, ere, dūxī, ductus bring
back, lead back

refugiō, ere, fūgī flee, retreat,
recoil, shun

refulgeō, ēre, lsi gleam, shine,
glitter

refundō, ere, fūdī, fūsus pour
(back, out)

regiō, ōnis *f.* district, region,
quarter

rēgnātor, ōris *m.* ruler, lord,
director

rēgnō (1) rule, reign

regō, ere, rēxī, rēctus rule, guide,
direct, control

re(l)iquiae, ārum *f.* remnants,
relics, leavings, rest

repellō, ere, reppulī, repulsus
drive back, repel, reject

reperiō, ire, repperī, repertus
find (out)

repleō, ēre, ēvi, ētus fill, stuff

repōnō, ere, posuī, pos(i)tus
replace, lay away, store (up),
deposit, put (back, away)

residō, ere, sēdī sit down

resistō, ere, stitī stop, resist (+ *dat.*)

resolvō, ere, ī, solūtus loose(n),
free, pay, unravel

resonō (1) (re)sound, roar

respiciō, ere, spexī, spectus look
(back) at, regard

respondeō, ēre, ī, ōnsus answer;
sympathize with

restō, āre, stitī remain, be left

resurgō, ere, surrēxī, surrēctus
rise again

revisō, ere revisit, see again,
return to

revocō (1) recall, call back,
retrace, restore

revolvō, ere, ī, volūtus roll over,
revolve

rīma, ae *f.* crack, fissure

rīmōsus, a, um leaky, full of
cracks

rīpa, ae *f.* bank, shore

rōbur, oris *n.* oak; strength

rogus, ī *m.* (or **rogum, ī** *n.*)
funeral pyre

Rōma, ae *f.* Rome, a city and
empire

Rōmānus, a, um Roman, of
Rome

Rōmulus, a, um of Romulus,
Roman

rōscidus, a, um dewy

roseus, a, um rosy, pink

rota, ae *f.* wheel; chariot

rudēns, entis *m.* rope, cable

ruīna, ae *f.* downfall, ruin

rūmor, ōris *m.* rumor, report,
gossip

rumpō, ere, rūpī, ruptus break,
burst (forth), utter

rūpēs, is *f.* rock, cliff, crag

rūrsus, um *adv.* again, anew,
back(ward)

rūs, rūris *n.* country (district)

S

- sacerdōs, dōtis** *m. (f.)* priest(ess)
sacrō (1) hallow, consecrate, dedicate
saepe *adv.* often, frequently, again and again
saepiō, ire, psi, ptus hedge in, enclose
saeviō, ire, ivi (iī), itus rage, storm, be fierce
saevus, a, um fierce, harsh, stern, cruel
sagitta, ae *f.* arrow
sal, salis *n. (m.)* salt (water), sea
saltem *adv.* at least, at any rate
saltus, ūs *m.* forest, glade, pasture; leap, bound, dancing
salum, ī *n.* sea, swell (of the sea)
salūs, ūtis *f.* safety, salvation, health
Samos, ī *f.* island of the Aegean, center of the worship of Juno
sānctus, a, um sacred, holy, revered
sanguineus, a, um bloody, blood-red
saniēs, ēi *f.* blood, gore
Sarpēdōn, onis *m.* Sarpedon, Lycian son of Jupiter and ally of the Trojans
sat(is) *adv.* enough, sufficient(ly)
satiō (1) satisfy, sate, satiate, glut
Sātūrnīa, ae *f.* Juno, daughter of Saturn, father of the gods
Sātūrnīus, a, um (born) of Saturn, father of Jupiter and Juno
saucius, a, um wounded, hurt
scaena, ae *f.* stage, background
Scaeus, a, um Scaean (referring to the name of a gate at Troy)
scandō, ere, ī, scānsus mount, climb
scelerātus, a, um criminal, wicked
scelus, eris *n.* crime, impiety
scēptrum, ī *n.* staff, scepter, power
scilicet *adv.* of course, to be sure, doubtless
scindō, ere, scidi, scissus split, divide
scintilla, ae *f.* spark
sciō, ire, ivi (iī), itus know (how), understand
scopulus, ī *m.* rock, cliff, crag
scūtum, ī *n.* shield
Scyllaeus, a, um of Scylla, a ravenous sea-monster, part woman and part sea creature, girdled with fierce dogs and destructive to mariners who attempted to sail past her cave situated on a narrow strait opposite the great whirlpool Charybdis
sēcessus, ūs *m.* inlet, recess
sēclūdō, ere, si, sus shut off, seclude, part
secō, āre, ui, sectus cut, slice, cleave
sēcrētus, a, um remote, hidden, secret
secundus, a, um following, favorable, obedient
secūris, is *f.* axe
sedeō, ēre, sēdī, sessus sit (down), settle

sedīle, is *n.* seat, bench
sēmianimis, e half-dead, dying
sēmita, ae *f.* path
sēmivir, viri half-man, effeminate
senātus, ūs *m.* senate, council of elders
senectūs, ūtis *f.* old age
senior, ōris *m.* old (aged) man, sire
sententia, ae *f.* opinion, purpose, view, resolve
sentiō, ire, sēnsī, sēnsus feel, perceive
sentus, a, um rough, thorny
sepeliō, ire, ivi (ii), pultus bury, inter
septem seven
serēnus, a, um serene, calm, fair, clear
Serestus, ī *m.* Trojan leader
Sergestus, ī *m.* Trojan leader
sermō, ōnis *m.* conversation, speech
serō, ere, sēvī, satus sow, beget
serpēns, entis *m.* (*f.*) serpent, snake
serpō, ere, psī, pstus creep (on), crawl
sertum, ī *n.* wreath, garland
sibilus, a, um hissing, whirring
Sibylla, ae *f.* the Sibyl, an ancient Italian prophetess
Sīcania, ae *f.* Sicily, a large island south of Italy
siccō (1) dry, stanch
Siculus, a, um Sicilian, of Sicily, a large island south of Italy
Sīdonius, a, um of Sidon, a famous city of Phoenicia

signum, ī *n.* sign, signal, token, mark
sileō, ēre, uī be silent, be still
silex, icis *m.* (*f.*) flint, rock, crag
similis, e like, similar (+ *dat.* or *gen.*)
Simoīs, entis *m.* river near Troy
simulācrum, ī *n.* image, phantom, likeness, statue
simulō (1) pretend, imitate, feign
sīn if however, if on the contrary, but if
sine without (+ *abl.*)
singuli, ae, a each, one by one
sinō, ere, sīvī, situs permit, allow; desert
sinuō (1) fold, curve, twist, wind
sinus, ūs *m.* fold, bosom, bay, hollow, gulf
sistō, ere, steti, status stand, stop, stay
situs, ūs *m.* position; neglect; decay
sīve, seu whether, or, either if, or if
socius, a, um allied, associated, friendly
sōl, sōlis *m.* sun; day; personified as **Sōl, Sōlis** *m.* sun-god
soleō, ēre, itus sum be accustomed
solium, (i)ī *n.* throne, seat
solum, ī *n.* ground, soil, earth
solvō, ere, ī, solūtus loose(n), release, break down, free, pay
Somnus, ī *m.* Sleep, Slumber personified as a divinity
sonitus, ūs *m.* sound, roar, crash, noise
sonō, āre, uī, itus (re)sound, roar

- sonōrus, a, um** roaring, howling
sopōrō (1) make drowsy, drug
sopōrus, a, um sleepy, causing slumber
soror, ōris *f.* sister
sors, rtis *f.* lot, destiny, portion, oracle, fate
spargō, ere, rsī, rsus scatter, sprinkle
Sparta, ae *f.* region of Greece, home of Helen and Menelaus
speciēs, ēī *f.* appearance, sight, aspect
spelunca, ae *f.* cave, cavern, grotto
spernō, ere, sprēvī, sprētus scorn, reject, despise
spērō (1) hope (for, to), expect, suppose
spēs, eī *f.* hope, expectation
spīra, ae *f.* fold, coil, spire
spīritus, ūs *m.* breath, spirit, life, soul
spīrō (1) breathe (forth), blow, quiver (i.e., with signs of life), live
spolium, (i)ī *n.* hide (of an animal); commonly, in the *n. pl.*, spoils, arms stripped from an enemy, plunder
spōns, spontis *f.* wish, will, desire
spūma, ae *f.* foam, froth, spray
spūmō (1) foam, froth, spray
squāleō, ēre, uī be rough, be filthy
squāmeus, a, um scaly
stabilis, e firm, stable, lasting
stāgnum, ī *n.* still waters, depth
statuō, ere, uī, ūtus set (up), found, establish
stēllātus, a, um starred, star-spangled
sternō, ere, strāvī, strātus lay low, spread, strew
Sthenelus, ī *m.* Greek leader
stimulō (1) spur, goad, prick, incite
stīpō (1) stuff, crowd, throng, stow
stirps, pis *f.* stock, lineage, race
strātum, ī *n.* bed, couch; pavement
strepitus, ūs *m.* uproar, noise
strid(e)ō, ere (or ēre), dī grate, creak, whirl, hiss, rustle, roar
stridor, ōris *m.* noise, creaking, roar, grating, whirring
stringō, ere, strinxī, strictus graze
struō, ere, strūxī, strūctus build, plan, contrive
studium, (i)ī *n.* eagerness, desire, zeal, pursuit
stuppeus, a, um (of) flax or hemp (used in the production of rope)
Stygius, a, um Stygian, of the Styx, a river in Hades
subdūcō, ere, dūxī, ductus take away, remove, beach, bring out of water
subiciō, ere, iēcī, iectus place under (+ *dat.*), vanquish
subigō, ere, ēgī, āctus push, force; subdue
subitō *adv.* suddenly
subitus, a, um sudden, unexpected
subnectō, ere, nex(u)ī, nexus tie (beneath), fasten
subolēs, is *f.* offspring, progeny, child

subrigō, ere, surrēxī, rēctus
raise, rise

subsistō, ere, stitī halt, stop,
withstand, resist

subter beneath, below

subtrahō, ere, trāxī, tractus
withdraw

subvectō (1) bear, convey,
transport

subvolvō, ere, ī, volūtus roll up

sūdō (1) sweat, perspire

sufficiō, ere, fēcī, fectus supply,
suffuse; be sufficient

sulcus, ī m. furrow, trench, ditch

summergō (subm–), ere, rsī, rsus
sink, drown

summoveō, ēre, mōvī, mōtus
remove

sūmō, ere, mpsī, mptus take,
assume; (+ **poenam**) exact (a
penalty)

superbia, ae f. loftiness,
haughtiness, pride, arrogance

superbus, a, um proud, haughty

superēmineō, ēre tower above

superō (1) surmount, surpass,
overcome, survive

supīnus, a, um flat, upturned

supplex, icis m. (f.) suppliant; *adj.*
suppliant, humble

suprā above, over (+ *acc.*)

suscipiō, ere, cēpī, ceptus take up,
beget, bear, receive, catch (up)

suscitō (1) arouse, stir up, excite

suspendō, ere, ī, ēnsus suspend,
hang (up)

suspiciō, ere, spexī, spectus
look from beneath, suspect,
look up at

sūtilis, e sewn, with seams

Sŷchaeus, ī m. deceased husband
of Dido

Syrtis (or **syrtis**), **is f.** region of
quicksand on the northern coast
of Africa; sand bar, reef

T

tābeō, ēre drip, soak, melt, waste

tabula, ae f. plank, board

tacitus, a, um silent, noiseless,
secret, still

taeda, ae f. (bridal) torch,
pinewood torch

tam adv. so (much), such, as

tamen adv. nevertheless, however,
but

tangō, ere, tetigī, tāctus touch,
reach

tantum adv. so much, so great(ly),
only

Tartareus, a, um of or concerning
Tartarus, abode of the wicked
and impious in Hades

taurus, ī m. bull, ox, bullock

tegō, ere, tēxī, tēctus cover, hide,
protect

tēla, ae f. web, textile

temnō, ere scorn, disdain,
despise

temperō (1) control, restrain,
refrain, calm

tempestās, ātis f. tempest, storm;
time

templum, ī n. temple, sanctuary,
sacred space, shrine

temptō (1) try, test, seek, examine,
attempt

tenāx, ācis tenacious, holding (to)

- Tenedos, ī** *f.* small island near Troy
tenuis, e slight, thin, fine, delicate
ter three times
tergum, ī *n.* back, body, rear, hide
 (of an animal)
terō, ere, trīvī, trītus rub, wear,
 waste
terreō, ēre, uī, itus frighten,
 terrify
terrificō (1) frighten, terrify,
 alarm
terrītō (1) frighten, terrify, alarm
tertius, a, um third
testor, ārī, ātus call to witness,
 swear by, testify
thalamus, ī *m.* marriage chamber,
 bedroom
theātrum, ī *n.* theater
Thēseus, eī (eos), acc. ea *m.*
 mythical king of Athens, who,
 among his other exploits,
 descended to Hades with his
 friend Pirithōus to carry off
 Proserpina.
Thyias, adis *f.* Bacchant, a woman
 devotee of the worship of
 Bacchus
thymum, ī *n.* thyme, a flowering
 plant
Tiberīnus, a, um of the Tiber, an
 Italian river on which Rome is
 situated
Tiberīnus, ī *m.* (god of) the Tiber,
 river on which Rome is situated
timeō, ēre, uī fear, dread, be
 anxious
timor, ōris *m.* fear, anxiety, dread
torqueō, ēre, rsī, rtus twist, sway,
 hurl, turn
torreō, ēre, uī, tostus parch,
 roast
torus, ī *m.* (banqueting, funeral)
 couch, bed
torvus, a, um fierce, grim,
 lowering
tot so many, as many
totidem as many, so many
totiēns so often, so many times
trabs (trabēs), trabis *f.* beam,
 timber, tree
trāiciō, ere, iēcī, iectus throw
 across, pierce
tranquillus, a, um tranquil, calm
trāns across, beyond (+ *acc.*)
trānsfigō, ere, xī, xus pierce,
 transfix
trānsmittō, ere, mīsī, missus
 cross, send across
trānsportō (1) carry across,
 transport
tremefaciō, ere, fēcī, factus make
 tremble, appall, alarm
tremō, ere, uī tremble, quiver,
 shake
trepidus, a, um trembling,
 excited
trēs, tria three
tridēns, entis *m.* trident, symbol
 of Neptune as god of the sea
trietēricus, a, um triennial
trifaux, faucis three-throated
Trīnacrius, a, um Trinacrian,
 Sicilian
Trītōn, ōnis *m.* a minor sea-god
 known for his skill in blowing a
 conch (sea shell) as a trumpet
Trītōnis, idis *f.* Minerva, goddess
 of wisdom and the arts

Tritōnius, a, um Tritonian (an epithet of Minerva)
triumphus, ī m. triumph, victory
Troiānus, a, um Trojan, of Troy
Trōius, a, um Trojan, of Troy
Trōs, Trōis m. Trojan
tueor, ēri, itus (tūtus) watch, look at, protect, eye
tumeō, ēre, uī swell, be swollen
tumidus, a, um swollen, swelling
tumultus, ūs m. tumult, uprising, clamor
tumulus, ī m. hill, mound, tomb
turba, ae f. mob, crowd
turbidus, a, um troubled, agitated
turbō (1) throw into confusion, agitate, confuse, shake, disturb
turbō, inis m. whirl(wind, pool), storm
turpis, e shameful, disgraceful
turris, is f. tower, turret
tūtus, a, um protected, safe, secure
Tydidēs, ae m. son of Tydeus, Diomedes, who fought against Aeneas in single combat before Troy and would have killed him had Venus not spirited her son away
Tyndaris, idis f. daughter of Tyndarus, Helen
tyrannus, ī m. ruler, chieftain, tyrant
Tyrrhēnus, a, um Tyrrhenian, of Etruria, a district of northwestern Italy
Tyros (os), ī f. city of Phoenicia, birthplace of Dido

U

ūber, eris n. udder, breast; (symbol of) fertility
ulcīscor, ī, ultus avenge, punish
Ulixēs, is (eī, ī) m. Odysseus, the wily Greek leader who is the central character in Homer's *Odyssey* (his name in Latin is **Ulixes**, or Ulysses)
ulterior, ius farther, further, beyond
ultimus, a, um last, final, farthest
ultrā more than (+ *acc.*); *adv.* beyond, farther
ultrix, icis avenging, vengeful
ultrō *adv.* further, voluntarily
ululātus, ūs m. wail, shriek, howl, shout
ululō (1) howl, wail, shout, shriek
ulva, ae f. sedge, marsh grass
umbrifer, era, erum shady
ūmēns, entis moist, dewy, damp
ūmidus, a, um moist, damp, dewy
umquam *adv.* ever, at any time
ūnā *adv.* together, at the same time
uncus, a, um curved, bent, hooked
unde from where, from which source
undique *adv.* everywhere, from all sides
undo (1) swell, roll, wave
undōsus, a, um billowing, wavy
unguis, is m. nail, claw
urgeō, ēre, ursī drive, force, press
uterque, utraque, utrumque each (of two), both

uterus, ī *m.* belly, womb
utinam *adv.* oh that!, I wish that!
ūtor, ī, ūsus use, employ (+ *abl.*)
uxōrius, a, um wife-ruled,
 uxorious

V

vadum, ī *n.* shallow(s), shoal,
 depth(s)
vagor, āri, ātus wander, roam,
 rove
valeō, ēre, uī be strong, avail, be
 able, fare well
validus, a, um strong, mighty,
 sturdy
vallis, is *f.* valley, vale, dale
vānus, a, um vain, idle, empty,
 useless, false
varius, a, um varied, different,
 diverse, manifold
vectō (1) convey, carry, bear
vehō, ere, vēxi, vectus carry,
 convey
velō (1) veil, cover, deck, clothe
velōx, ōcis swift, quick, rapid,
 fleet
velut(ī) (even) as, just as
venēnum, ī *n.* poison, venom,
 drug
venerābilis, e venerable, causing
 awe
Venus, eris *f.* goddess of love and
 beauty, love
vērō *adv.* truly, indeed, but
verrō, ere, ī, versus sweep (over)
versō (1) keep turning, roll,
 revolve
vertex, icis *m.* peak, summit,
 head, top; whirlpool

vertō, ere, ī, rsus (over)turn, (ex)
 change
vērūm, ī *n.* truth, right, reality;
adv. but
vērus, a, um true, real, genuine,
 honest
vēscor, ī use as food, feed upon,
 eat (+ *abl.*)
Vesta, ae *f.* goddess of the hearth
vester, tra, trum your(s), your
 own
vestigium, (i)ī *n.* track, footprint,
 step, trace
vestis, is *f.* garment, cloth(ing),
 robe
vetō, āre, uī, itus forbid, prevent
vetus, eris old, aged, ancient,
 former
vibrō (1) quiver, vibrate, dart
victōria, ae *f.* victory, conquest,
 triumph
vigeō, ēre, uī flourish, be strong,
 thrive
vigil, ilis *m. (f.)* guard, watchman,
 sentinel; *adj.* wakeful, watchful,
 sleepless
vinc(u)lum, ī *n.* chain, bond,
 cable
vīnum, ī *n.* wine
virga, ae *f.* staff, wand, twig
virgō, inis *f.* girl, maid(en)
viridis, e green, fresh, vigorous
virtūs, ūtis *f.* manliness,
 excellence in battle, valor
vīsus, ūs *m.* sight, view, vision,
 aspect
vitta, ae *f.* fillet, garland, band
vīvus, a, um living, natural, alive
volitō (1) fly, speed, flit, flutter

volō (1) fly, move with speed

volūmen, inis *n.* fold, coil, roll

volūtō (1) revolve, turn (over),
roll, ponder

vorō (1) swallow (up)

vulgus, ī *n. (m.)* crowd, throng,
herd

vulnus, eris *n.* wound, deadly
blow

vultus, ūs *m.* countenance, face,
aspect

Z

Zephyrus, ī *m.* (west) wind

us give (forth), grant,
t, place, make
(hold), home, abode;
ering, prize, reward
ctus lead, draw (out),
E; think
as, until, provided

ccording to (*abl.*)
ostrum) I
go, proceed, come
eed, charger
us snatch (from),
; hasten
er, ERR; linger
o; **et ... et** both ...

ium, **ibus** *see eo*
ccording to (*abl.*)

us do, make,
ffer; suppose
port, reputation
us, **a, um** *see for*
stiny, doom; oracle
us bear, endure;
carry (off), plunder;
, offer
word, weapon, tool
weary, feeble, worn
limit, border;
rting-place
E, fire, torch; love
tide, flood, sea
k, say, tell, utter
see sum
e, FORTUNE, hap
NE, chance, luck

fuga, ae f. flight, haste, exile, speed
fugiō, ere, fūgī flee (from), escape, shun
fundō, ere, fūdī, fūsus pour (out), shed;
lay low, slay, rout; extend
furō, ere, uī rage, rave, be frantic
futūrus, a, um FUTURE, destined (to
be), impending, about to be; *see sum*

geminus, a, um twin, double, two
genitor, ōris m. begetter, father, sire
gēns, gentis f. clan, race, nation, herd
genua, eris n. birth, origin, race;
descendant; kind, family

habeō, ēre, uī, itus have, hold; consider
haud not, by no means, not at all
heu alas! ah! ah me!

hīc (adv.) here, there, hereupon

hic, haec, hoc this, that; he, she, it
hinc from this place, hence, thence

honōs (or), ōris m. HONOR, glory,
reward; offering, sacrifice; charm,
grace

hūc to this place, hither, here

ī, ibam, ībō, īre, it, īte *see eō*

īdem, eadem, idem same, the same

ignis, is m. fire, flame, light, lightning,
star; passion, love, fury, wrath

ille, la, lud that (famous); he, she, it

immānis, e huge, monstrous, enormous,
mighty, dreadful, cruel, atrocious

imperium, (i)ī n. command, power,
dominion, rule, sway, mastery,
realm(s)

īmus, a, um *superl. of inferus*

in in, on, in the case of, among (*abl.*);
into, against, until, toward (*acc.*)

infēlix, icis unfortunate, accursed,
unhappy, ill-omened, unlucky,
wretched

īferus, a, um low, below, underneath
ingēns, entis enormous, mighty, huge
inter between, among, during (*acc.*)
ipse, sa, sum (him, her, it) self; very
īra, ae f. wrath, rage, anger, passion
īre *see eō*

is, ea, id this, that; he, she, it

it, īte *see eō*

Ītalia, ae f. Italy

jam now, already, finally, at once

Jovis, ī, em, e *see Jupiter*

jubeō, ere, jussī, jussus command,
order, bid, enjoin (upon), urge

Jūnō, ōnis f. queen of the gods

Juppiter, Jovis m. king of the gods

jussī; jussus, a, um *see jubeo*

lābor, ī, psus slip (by), slide, glide (by),
descend; fail; faint, fall, perish; flow

labōs (or), ōris m. LABOR, hardship, task

lacrima, ae f. tear, compassion

laetus, a, um happy; fertile; fat, sleek

limen, inis n. threshold, doorway,
entrance; abode; shrine; palace

litus, oris n. shore, strand, coast, beach

locus, ī m. (pl. locī, loca) place, region;
condition, situation; opportunity

longus, a, um long, wide, distant

lūmen, inis n. light, lamp; eye; life *f.*
light, sun, day; life; glory

magnus, a, um great, large, huge, vast;
noble, illustrious, mighty, important

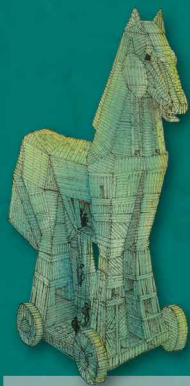
major, majus compar. of magnus

maneō, ere, mānsī, mānsus remain,
abide, linger, stay, (a) wait

manus, ūs f. hand; band, troop; deed

mare, is n. sea

māter, tris f. mother, dam; MATRON



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